Love for the Prophet Muhammad ﷺ

By:-

Shaykh Zulfiqar Ahmed Naqshbandi

Defining *Muhabbah*
By Shaykh Zulfiqar Ahmad (db)

Allah ﷻ created certain attractive forces amongst His creation. When this attraction exists between two inanimate objects, it is called magnetism, an example of which is gravity. When it exists between two living beings, it is called affection, as illustrated by a well-known Arabic proverb:

A being is attracted toward its own.

As this affection intensifies and grows, it becomes *muhabbah* (love). The root of the word *muhabbah* is *hubba*, which translates to seed. A seed takes root when planted in the ground and is nourished by sunshine and rain; then, fragrant flowers and fruits come forth. In the same way, when the seed of *muhabbah* is planted in the human heart, it starts to flourish and slowly encompasses the entire being.

Psychologists agree that the word *muhabbah* applies to the heart's inclination toward a desired object. Imam al-Ghazali ؒ defined *muhabbah* as "a human being's natural inclination towards such an object that gives joy." *Shaykh* Mehmood Kashani ؒ said that *muhabbah* is the inclination of the inner self for the appreciation of beauty. Along the same lines, *Shaykh* Syed Muhammad Zoki Shah ؒ wrote in his book "Sar-e-Dilbaraan" that *muhabbah* is a magnetism that pulls one towards another.

This attraction turns to infatuation as desire increases in the heart, and the heart becomes restless and uneasy. This restlessness grows until thoughts of the beloved consume the lover's entire being. Separation from the object of one's *muhabbah* becomes unbearable, and the heart remains dissatisfied, constantly craving more. The lover's thoughts become one with the beloved; the beloved's happiness becomes the lover's happiness; and the beloved's wants become the lover's wants. These are all results of *muhabbah*.

When explaining the words of the Prophet ﷺ "Wal Hubba Assasi," *Shaykh* Janab Qazi Muhammad Sulaiman Salman Mansurpuri ؒ wrote in his book "Rahmah lil-Alameen," that *muhabbah* is strength of heart; *muhabbah* is nourishment for the soul; *muhabbah* is coolness of the eyes. *Muhabbah* is everlasting life - the life of the heart, the success of life, and the extension of that success. Thus, *muhabbah* is everything.

Muhabbah forms the foundation of a community as hearts are drawn to one another. Intentions of the heart and mind strengthen *muhabbah,* and attraction grows so that the lover becomes absorbed in the beloved. A constant burning and want is ignited within the lover, and the heart becomes content with handling any anxiety for the sake of his beloved.

As one begins to see the effects of *muhabbah*, hardship and struggle become easy to handle. The heart becomes preoccupied with thoughts of getting closer to the beloved, and thoughts

other than those of the beloved melt away. Ibn Sina, the famous philosopher, explained that *muhabbah* is entrenched in every aspect of creation - be it elements, minerals, plants or animals.

Many analysts hold the opinion that *muhabbah* cannot be completely explained, because the explanation of *muhabbah* is *muhabbah* itself. *Muhabbah* is an emotion that can only be recognized by intense desire and enthusiasm and not by the mind. The *mashaikh*[1], however, have tried to render an explanation for the benefit of *salikeen*[2].

1) *Shaykh* Abu Bakr Shibli ؒ was asked, "What is *muhabbah*?" He replied:

Love is a fire that ignites when it is truly realized within the senses and captivates the entire being within itself.

2) *Hadrat* Bayazid Bustami ؒ has said:

Muhabbah is to know that one's abundant qualities are actually minute, whereas the beloved's insignificant qualities are actually abundant. For example, Allah ﷻ loves His creation; He showers them with countless blessings and mercies daily, yet Allah ﷻ Himself stated in His Book that these blessings are few.

Say: Short is the enjoyment of this world (4:77)

On the other hand, the believers perform an insufficient amount of *dhikr* (remembrance of Allah ﷻ), but Allah ﷻ refers to this as abundant.

Men and women who engage much in Allah's praise (33:35)

A poet expressed his passion thus:

However minute the reward it is still abundant
Whatever thanks I can give it is still minute.

3) *Hadrat* Junaid Baghdadi ؒ said:

Muhabbah grows to the extent that the beloved's characteristics transfer into the lover and the two become indistinguishable.

When a light bulb is lit, only the main light source can be seen from afar, and not the surrounding glass. In the same way, the lover loses and forgets himself in the beloved. In the translation of a *hadith*, we are told that the Messenger ﷺ of Allah said, "If there would be a Prophet after me, it would be Umar (ؓ)." It is evident from Islamic teachings and history that *Hadrat* Abu Bakr ؓ was in fact much closer to the Prophet ﷺ. However, our scholars have written that *Hadrat* Abu Bakr ؓ lost himself in the Prophet ﷺ to such a degree that the two

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[1] *Mashaikh* is the plural form of *shaykh*, a spiritual guide on the path of self purification (*tasawwuf*).

[2] A *salik* is a seeker on the path of *tasawwuf.*

became indistinguishable, and so, if a Companion (*Sahabi*) were to attain the status of a prophet after the Messenger ﷺ of Allah, it would have been *Hadrat* Umar رضي الله عنه.

Majnun's love for Layla[3] reached a peak, and in this state, someone said to him, "Layla is coming!" Majnun jumped up and said, "I myself am Layla!" This is the lover completely losing himself in his beloved.

Love and lover are erased and only the beloved remains.

4) *Shaykh* Abdul Qadir Jilani رحمه الله said:

Muhabbah is a veil between lover and beloved, and the lover becomes successful in his *muhabbah* when he loses himself in the beloved (*fana*). When a lover starts on this road of *muhabbah*, he must sacrifice both body and soul in order to achieve his goal. He must sacrifice both character and attributes for his beloved.

5) *Hadrat* Husain bin Mansur Hallaj رحمه الله stated:

The reality of *muhabbah* is to abandon one's qualities to become one with the beloved.

6) Imam Siri Shakti رحمه الله said that true *muhabbah* does not exist between two people until they say, "I am yours and you are mine." Allah سبحانه وتعالى will become ours if we surrender our wills to Him, leaving everything, including our futures and hopes, to Him.

7) *Hadrat* Abu Abdullah Qarshi رحمه الله said:

The reality of *muhabbah* is to surrender all of oneself to the beloved, leaving nothing for oneself.

8) *Hadrat* Abu 'Ali Rudbari رحمه الله said:

Muhabbah is to acquire submission and to leave one's wants.

9) *Hadrat* Rohim رحمه الله explained:

Muhabbah is drawing closer to the beloved in every state and situation, whether the beloved is attentive to the lover or not.

10) *Shaykh* Abu Bakr Kasani رحمه الله said:

Muhabbah is to leave everything for the sake of achieving the goal, which is the beloved.

11) Imam Khwaja Yahya Ma'az رحمه الله said:

[3] *Layla and Majnun* is a classical love story originally from Arab folklore. The myth has been influential for Middle Eastern poets, especially *sufi* writers in whose literature the name Layla suggests a reference to their concept of the Beloved.

The reality of *muhabbah* is that it does not decrease with the non-responsiveness of the beloved. Likewise, it does not increase any more with the close attention of the beloved.

12) *Shaykh* Shibli رحمه الله was imprisoned because people considered him insane. Once some people came to visit him, and he asked "Who are you?" They replied, "Your friends." At this he started throwing stones at them, so they ran. *Shaykh* Shibli رحمه الله said to them:

If you were really my friends and well wishers, you would not run from my punishment.

A true friend wants only good fortune, and to run from good fortune is stupidity.

13) A pious elder is known to have said:

Only he whose cup of love is filled can see the Beloved.

Imam Wisal Shirazi رحمه الله is quoted as saying, "My friend, do whatever you will with me, but I will not leave you."

14) *Hadrat* Shibli رحمه الله further commented that *muhabbah* means to love everything that the beloved likes, even if the lover himself dislikes it, and to dislike whatever the beloved dislikes, even if the lover himself likes it.

The lover loves only for the sake of the beloved and hates for the same. The lover should negate everything, even himself, and acknowledge only the beloved. *Muhabbah* is restlessness that does not end until the lover is connected with the beloved; it is a fire that does not cool until the lover realizes his objective.

15) According to this *Faqir*[4], *muhabbah* is an extreme anxiety that does not diminish even after the object of love is attained. *Muhabbah* is a fire that does not cool even after witnessing the beloved. A lover cried out "Fire!" and all the townspeople gathered around but saw no fire. They asked where the fire was, and this lover replied:

> *(It is) the Fire of Allah kindled (to a blaze), that which does mount to the heart* (104: 6-7)

> *I drank and drank from the wine of love*
> *Neither is the wine finished nor my thirst quenched.*

[4] *Faqir* literally means "a needy and dependant person." Here the word is used by the author, Shaykh Zulfiqar Ahmad (db), to depict his own need and helplessness in front of the Creator.

Defining *Ishq*
By Shaykh Zulfiqar Ahmad (db)

The literal definition of the word *ishq* is the attachment of the heart to something. It is derived from the word *ashkah*, a plant that dries and yellows after staying green for a certain amount of time. *Ishq Pichan* is the Hindi name of a parasitic plant that kills everything it encircles, rendering its prey dull and yellow. In Urdu, this same type of plant is called *akash bail*. In exactly the same way, *ishq* pales and weakens the body when it enters the heart.

Some believe the word *ishq* is not derived from any other word but is a root word itself. It has not been used anywhere in the Holy Quran, a possible reason being that the word *ishq* was slightly unpalatable to the original and pure Arabic. In the book *Qamoos*, ishq has been defined as a part of madness. *Shaykh* Muhiuddin ibn Arabi Quds رحمه الله said that the word *ishq* has been represented by the word *muhabbah* (love) in the Holy Quran. Allah تعالى said:

But those of faith are overflowing in their love for Allah. (2:165)

When this love becomes engraved in the heart, the lover sees nothing but the beloved. This *muhabbah* flows like blood through the lover, who now sees the beloved in everything around him.

By Allah, the sun does not rise nor set,
But that You are in my heart and in my thoughts.
I do not sit in the gathering of friends,
But that You are my conversation among the people.
I do not remember You in grief or joy,
But that Your love is woven into my breath.
I do not intend drinking water in thirst,
But Your image I envision in the glass.
If I had the strength to come
I would, dragging my face or walking on my hands.

This condition of the heart is called *ishq*. People have said *ishq* is intense love, but *Shaykh* Ibn Mansur رحمه الله said the following in his book "Laisan ul-Arab":

Ishq is the superlative form of muhabbah, extreme preoccupation with the beloved. This preoccupation can be both clean and unclean.

Shaykh Ahmed bin Yahya رحمه الله was asked which of the two conditions of *ishq* and *muhabbah* is more praiseworthy, and he replied:

Muhabbah, because ishq can become excessive.

Hadrat Zoqi Shah Saheb ؒ said that man is the greatest of Allah's ﷻ creation. Therefore, *ishq* has also been connected to man's nature since it is the greatest form of *muhabbah*. There is no person who has not felt the emotion of *ishq*. The lover gains superior strength from the blessings of *ishq*, and he becomes lost in it.

One leap of ishq widened my horizons,
I used to think that the heavens and earth were limitless.

Ishq is the Sincerity of the Khalil,
Ishq is the patience of Husain ؓ
Ishq in the war of life is Badr and Hunain
- *Allama Iqbal*

Ishq has such power that it makes mere soil a part of history – for example, the mosque in Cordoba and Taj Mahal. Allama Iqbal has written in his famous poem "*Masjid-e-Qurtuba*":

Actions of the believer are enhanced through ishq,
Ishq is true life and can never die.

Ishq is the breath of Jibril ؑ
Ishq is the heart of Mustafa ﷺ
Ishq is the Messenger of Allah ﷺ
Ishq is the Word of Allah ﷻ
-Allama Iqbal

Intention and belief are strengthened by *ishq* to such an extent that the lover no longer fears anything, nor does any grief worry him.

The believer is from ishq; ishq is from the believer.
Ishq makes the impossible possible.

Shaykh Shah Waliullah Muhaddith Dehlvi ؒ wrote the following as his explanation of *ishq* in his book "Lam'aat":

"A lover, a believer, believes that everything, all goodness, the believer's entire being, is only for the remembrance of Allah ﷻ, and he remains lost in the worship and remembrance of Allah ﷻ. This remembrance leads to restlessness within the lover, restlessness in getting close to the beloved, which gets stronger with each passing day. This increases to a point that it pains the lover to even take the beloved's name, and the lover feels as if his spirit will escape if he were to take the beloved's name.

I tremble in the remembrance of my beloved.

Trembling which I feel in my bones.

Shaykh Abul Qasim Junaid Baghdadi ؒ said:

Ishq is a beautiful desire and gift that Allah ﷻ *has made wajib on living creatures so that they can attain higher pleasures. This pleasure cannot be attained without love, an emotion that is present within the inner self. The possessors of this love are well aware of its tremendous worth. Every person is engulfed in the love of something through which he finds his path and reaches his destination. This is why such people enjoy a higher status than ordinary beings in this world. Hence, these lovers abandon whatever is tangible for the sake of something only heard of in stories* (Tadhkirul Suluk).

Imam al-Ghazali ؒ said that the lover should leap into the ocean of *ishq*, and he who is led ashore by the ocean's currents will be successful. If he drowns in his quest to get across, however, Allah ﷻ guarantees him the reward of his *ishq*. Imam al-Ghazali ؒ further states, "O friend, *ishq* turns the heart to blood, turns the eye into a river, tears clothes to rags, turns life to soil, and money into waste." *Ishq* is madness for Allah ﷻ.

He who obeys Allah and His Messenger has already attained the highest achievement. (33: 71)

Shaykh Zun Nun Misri ؒ was asked, "What is a true lover (*ashiq-sadiq)*?" The *shaykh* replied:

"If you encounter someone with a heavy heart and troubled appearance, oft-crying and seeking death, and despite this, he is courteous and maintains his limits, know that he is a true lover. He is doing all this despite his troubles."

Many have said that *ishq* is a fire. However, *Shaykh* Makhdun Sharfuddin Ahmed ؒ replied that if *ishq* were a fire, then a lover's face would not be drowned in tears. Some said that *ishq* is water, to which *Shaykh* Sharfuddin ؒ replied that hearts would not be burning if this were so. Still others said that *ishq* is a poison. If this is true, how is it that thousands of lovers are shouting and crying in desire and not dead?

It has also been said that *ishq* is hardship, but then, why is it that people are willing to give their lives to buy hardship? On the other hand, if *ishq* is luxury, then why do hearts burn because of it? In summation, everyone has tried to explain *ishq* in his or her own way, but no explanation has been able to come close.

To the author, *ishq* is a strong emotion that overwhelms the lover, and so, he yearns to unite with the beloved, losing himself in the process. If this is only the beginning of this journey, then what is its end? If anyone wants to search for *ishq*, let him search first for what aches the heart.

Wherever in the world we could find heartache,
We collected it and called it ishq.
- Iraqi

Loving the Messenger ﷺ
By Shaykh Zulfiqar Ahmad (db)

It is the nature of man that he is drawn towards good character and beauty, and with this, he starts on the road to *muhabbah*. Allah ﷻ bestowed His Messenger ﷺ with so much beauty and honor that every believer naturally has intense love for him.

Reason 1: Beloved of Allah ﷻ

The greatest reason for loving the Prophet ﷺ is that he is the beloved of Allah ﷻ. Therefore, it is essential for believers to have *muhabbah* for him given Allah's ﷻ love for him. The Holy Quran is the greatest witness to the Prophet's ﷺ beauty and character, and it tells us so much about him. The words of *muhabbah* that Allah ﷻ used for His Messenger ﷺ are proof of Allah's ﷻ love for him; and the honor and power that Allah ﷻ bestowed upon him is evidenced throughout the Holy Quran.

Proof 1

Whenever Allah ﷻ addressed the Prophets in the Holy Quran, He did so by name; for example 'O Adam', 'O Noah', 'O Zakariah' and 'O Moses.' When He addressed the Prophet ﷺ of Islam, however, Allah ﷻ never addressed him by name, rather by pseudonyms and character traits - "O thou folded in garments." Allah ﷻ bestowed such honor upon His Messenger ﷺ that even He did not refer to him by name.

Proof 2

Allah ﷻ said in the Holy Quran that we are not to take His Messenger's ﷺ honorable name among ourselves as if he was a common man.

Deem not the summons of the Messenger among yourselves like the summons of one of you to another. (24: 63)

This beautiful verse tells the Muslims that the Messenger of Allah ﷺ is not an ordinary person, so his auspicious name is not to be taken in vain, but rather, he is to be respectfully addressed with 'O Nabi' or 'O Messenger of Allah ﷺ'. To refer to the Messenger of Allah ﷺ directly by name is disrespectful, and the slightest disrespect may render our deeds void.

Proof 3

Different nations and tribes raised objections against their Prophets. The people of those nations refused to accept the truth, altering it into falsehood, to the extent of slandering their prophets. Whenever an objection was raised against a specific Prophet, Allah ﷻ answered

the objection through that particular Prophet. For example, when charged with being mad, the Prophets themselves have answered that they are not mad but are in fact messengers from Allah ﷻ.

However, when it came to charges against His Messenger ﷺ, Allah ﷻ took it upon Himself to respond. For example, whenever the Prophet ﷺ was charged with being a madman or a poet, Allah ﷻ Himself answered in the Holy Quran that His beloved is neither mad nor a poet.

You are not, by the grace of your Lord, mad or possessed. (68:2)

When we hold intense love for someone, we offer ourselves as a shield, not letting him brave the harsh winds alone. Allah ﷻ Himself has done just that with these charges against His Messenger ﷺ.

When Allah's ﷻ Wrath was invoked against such people who falsely accused His Messenger ﷺ, He revealed the following:

Heed not the type of despicable man, ready with oaths – A slanderer, going about with calumnies; (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin – violent (and cruel) – base born. (54:10)

Proof 4

Whenever Allah ﷻ took oaths from the Prophets, The Prophet of Islam ﷺ was always mentioned first.

And (remember when) We took from the Prophets their covenant, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus, son of Mary. We took from them a solemn covenant. (33:7)

Hadrat Umar ibn al-Khattab ؓ was awestruck upon hearing this verse and remarked, "O Beloved of Allah , your status is so high that you are mentioned first among the Prophets."

Proof 5

Allah ﷻ summarized His relationship to the Prophet ﷺ in a very beautiful way when He ﷻ said:

He who obeys Allah and His Messenger has already attained the highest achievement. (33:71)

Proof 6

Allah ﷻ assigned the same status to obeying His Messenger ﷺ as He assigned to Himself. Thus, obedience to the Messenger of Allah ﷺ is part of obedience to Allah ﷻ.

He who obeys the Messenger, obeys Allah. (4:80)

Proof 7
Allah ﷻ responded to whosoever swore allegiance to His Messenger ﷺ under the tree at Hudaibiya:

Verily those who plight their fealty to thee do no less then plight their fealty to Allah. The Hand of Allah is over their hands. (48:10)

Proof 8
Allah ﷻ awarded such honor to His Messenger ﷺ, that the two names, Allah ﷻ and Muhammad ﷺ occur side by side in the *Kalimah* (Testament of Faith), with no joining word separating the two:

There is no deity of worship except Allah ﷻ, Muhammad ﷺ is the Messenger of Allah.

Allah ﷻ has also placed His Messenger's ﷺ glorious name in the prayer and the call to prayer, making sure that His Prophet's ﷺ name is constinually honored and praised throughout the world.

Proof 9
The Messenger of Allah ﷺ was sent as a mercy to all the worlds. The word 'worlds' is plural, and therefore, it includes not only humans, but also the Jinn and all other life forms wherever they may exist in creation. The Messenger of Allah ﷺ said, "I have been sent as a mercy from Allah ﷻ."

We sent you not, but as a mercy for all creatures. (21:107)

In a *hadith,* The Messenger of Allah ﷺ said:

I am a mercy sent by Allah ﷻ – Ibn Asakar.

Proof 10
Allah ﷻ has awarded His Messenger such a high status that even the angels constantly send blessings upon him. Allah ﷻ said in the Holy Quran:

Indeed Allah and His angels shower blessings on the Prophet; O you who believe! Ask (and send) blessings on him and salute him with a worthy salutation. (33:56)

There is no bigger proof of the Prophet's ﷺ high status than the fact that Allah ﷻ Himself is constantly sending blessings and mercies upon him, and all of this is solely because he is the beloved of Allah ﷻ.

Reason 2: Beauty of the Messenger of Allah ﷺ
Another reason people love one another is beauty; the heart becomes inclined towards anything beautiful. Mere words cannot describe the beauty of the Messenger of Allah ﷺ. We are told in *hadith:*

Allah is beautiful and likes beauty.

A poet has penned the following verses:

Beauty itself boasts about the beauty of the Messenger ﷺ
The beauty of galaxies is only the dust of your feet
O Caravan of the desirous! Walk barefoot towards Madinah
The thorns on your way are softer than flowers.

When Allah ﷻ Himself likes beauty, we can only imagine how beautiful He would have made the one whom He chose as His beloved. *Hadrat* Anas ؓ said that the Messenger of Allah ﷺ was the most handsome amongst all the prophets and that his hands were softer than silk.

My eye has not seen anything as beautiful as you,
No woman has ever borne anyone as beautiful as you,
Pure from imperfections, as if your features are of your own choosing

Hadrat Aishah Siddiqa ؓ is known to have said, "O Zulaikha, you only cut your fingers at seeing (*Hadrat*) Yusuf ؑ. Had you seen the Messenger of Allah ﷺ, you would have cut open your heart." She also said, "The sky has its sun, and we have our own sun."

In yet another narration, we are told that Halima Sadia's daughter Shima used to ask her mother to send her brother with her when she would go to tend the sheep. When asked why, Shima said to her mother, "I notice that the sheep graze quickly whenever my brother Muhammad (ﷺ) is with me. The sheep then gather around where I sit with my brother, and both I and the sheep gaze at his beautiful face."

Hadrat Qurtubi ؒ said that Allah ﷻ did not reveal His Messenger's ﷺ entire splendor because the people would not have been able to bear it.

How can the beauty of Yusuf ever compare to you?
He was the beloved of Zulaikha; you are the beloved of Allah
Veiled in the secret of humanity is your flawless beauty
Unknown to all that you are part of the beauty of Allah.

Moreover, *Hadrat* Syed Ata'ullah Shah Bukhari ؒ said while describing the events of the Cave of Thaur – "O Abu Bakr, I see your lap as a desk and the Prophet's ﷺ face as the Holy Quran lying within. O Abu Bakr, I see you as a *qari* who is reading this Quran."

One night, *Hadrat* Jabir ؓ entered the Mosque of the Prophet ﷺ and found the Messenger of Allah ﷺ sitting therein. The full moon was shining brightly, and *Hadrat* Jabir ؓ shifted his gaze to and fro between the moon and the Prophet's ﷺ beautiful face. He did this a few times as if comparing the two, and finally decided that the Messenger of Allah ﷺ was far more beautiful than the moon. Furthermore, *Hadrat* Ali ؓ said:

Whoever laid but a glance upon the Messenger ﷺ was awestruck; whoever looked upon him repeatedly was drowned in love and said in praise, 'I have neither seen anything so awesome before nor will I see the like again.'

1) On the character of the Messenger of Allah ﷺ, *Hadrat* Abu Sa'id Khudri رضي الله عنه said, "The Messenger of Allah ﷺ was even more modest and shy than a veiled virgin girl."

2) Before his acceptance of Islam, *Hadrat* Abdullah bin Salam رضي الله عنه traveled to meet the person who everyone was saying was a prophet of Allah ﷺ. Upon relating the event later, he said:

I realized immediately upon seeing his face that it could not be the face of a liar (Hadith).

3) *Hadrat* Musaab bin Umair رضي الله عنه was sitting in a gathering with his head bowed, envisioning the Messenger of Allah ﷺ. He then raised his head and said, "The Messenger of Allah ﷺ was of a beautiful complexion with a reddish hue, and his auspicious eyes were large and alluring. His eyelashes were prominent, and his hair was slightly wavy, while his beard was thick. His neck seemed to shimmer like silver, and the perspiration on his brow would glimmer like diamonds. His palms and the soles of his feet had ample flesh to them, and whenever he walked, it seemed as if he were descending from a height. He was of medium height, and the Seal of Prophethood was very prominent between his shoulders. People would be captivated at their first glance of the Prophet ﷺ and would fall in love with him. The Messenger of Allah ﷺ was the most generous of all and at the same time the most daring. He always kept his word with people and was the most truthful. He was the best in his social dealings with people and had the kindest nature of all. I have never met anyone like him nor will I meet anyone like him again."

The idols of Azar are envious of your beautiful countenance
However much I praise your beauty, it is always beyond description
Traveling across the world, I fell in love with many a beautiful face
But nothing could ever compare to what I see in you.

The Prophet's ﷺ face used to shine like the full moon. There was a slight ruddiness to his fair complexion that added an air of elegance.

The Assembly of the Universe was first convened
You were then presented onto its stage
O leader of the first and the last! There is no being like unto you.
O Mustafa Mujtaba! Praising you is beyond my capability
My heart is too cowardly and my lips too fearful.

4) The Messenger's ﷺ eyebrows were not joined, and in between them was a vein that swelled whenever he would become angry. His hair was parted in the middle and was down to his earlobes.

5) The Messenger's ﷺ eyes were round and beautiful, and the thin red veins were very prominent in the whites of those eyes. His eyelashes were long and delicate, and people would not be able to turn their gaze from his face.

He would become more beautiful the more one gazed (Hadith)

6) Both sides of his face were symmetrical, and his teeth were slim and sharp. Light (*nur*) would shine through a gap between his two front teeth whenever he talked or smiled.

7) The Messenger's ﷺ nose used to shine radiantly, thus appearing more elevated than it was.

8) The Messenger's ﷺ thick beard beautified his face even more, and his slender neck used to shimmer like silver.

9) *Hadrat* Ali ﵁ used to say that the Seal of Prophethood was between the Prophet's ﷺ shoulders and that he was the last of the Prophets.

Reason 3: Grandeur of the Messenger of Allah ﷺ

The Prophet's ﷺ intercession for the believers on the Day of Judgment is yet another reason why every Muslim should love him. The Messenger of Allah ﷺ reached the inner and outer heights of human character, and this is one of the reasons why Allah ﷻ made him His beloved. Allah ﷻ said:

And great is the grace of Allah unto you. (4:113)

Proof 1

The Messenger of Allah ﷺ said, "Listen carefully! I do not take any pride that I am the beloved of Allah ﷻ. The banner of Allah ﷻ will be in my hands on the Day of Judgment, and beneath it shall be Prophet Adam ﵇ and all the Prophets. I shall be the first to intercede, and my intercession shall be the first accepted. I, and the destitute of my nation, shall be the first ones to enter Paradise. I am nearer to Allah ﷻ than the first and the last ones."

Proof 2

The Messenger of Allah ﷺ said:

I am the last of the prophets, and there is no prophet after me.

Just as the guest of honor is the last to make his entrance, the Messenger of Allah ﷺ was the last to grace this world with his noble presence.

The Messenger of Allah ﷺ also said, "I and the Last Day are joined like the two fingers of a hand." The gathering is set to conclude after the appearance of the guest of honor, and

likewise, creation is also set to conclude after the appearance of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ is the highest among the Prophets, his Book is the highest among the Books, and his nation is the best among the nations.

Proof 3
Allah ﷻ summoned His Messenger ﷺ to the heavens during the Ascent (*Miraj*) and showed him His treasures. It was there that Allah ﷻ revealed Himself to His noble Prophet ﷺ, a privilege that had been denied to *Hadrat* Musa ﷵ when he had asked to see Allah ﷻ .

So did (Allah) convey the inspiration to His servant; (conveyed) what He (meant) to convey. (53:10)

Proof 4
Allah ﷻ referred to His Messenger ﷺ with the title of *Habibullah*, the highest of all titles in Allah's ﷻ realm, higher than even *Kalimullah*[1], *Khalilullah* [2], or *Ruhullah*[3].

The beauty of Yusuf – the breath of Isa – the brilliance in Musa's palm,
All these are seen combined in you.

Proof 5
Allah ﷻ gave the title of *Nabi Ummi* (Unlettered Prophet), to His Messenger ﷺ. The Prophet ﷺ never sat as anyone's student or apprentice; therefore, the Prophet's ﷺ teacher was the Creator of the universe Himself.

And taught you what you knew not (before), and great is the grace of Allah unto you. (4:113)

A poet penned the following:

What the philosophers could not fathom and intellectuals could not unravel,
The one donned in a black garment resolved in moments.

Proof 6
The Messenger of Allah ﷺ was sent to teach mankind human character. Allah ﷻ says in the Holy Quran:

And you (stand) on an exalted standard of character (68:4)

The Prophet's ﷺ superior character brought about the revolution of Islam in the short period of ten years. Our scholars (*ulama*) have written that the Messenger of Allah ﷺ conquered Makkah and Madinah with the best of character. The world can easily combat the sword, but it cannot resist impeccable character like that of the Messenger of Allah ﷺ and his Companions *(Sahabah*).

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[1] The One who spoke to Allah ﷻ – *Hadrat* Musa ﷵ.
[2] The Friend of Allah ﷻ – *Hadrat* Ibrahim ﷵ.
[3] The Spirit of Allah ﷻ – *Hadrat* Isa ﷵ.

The Messenger of Allah ﷺ was mercy for mankind:

Who would conceal the sinner with his blessed garment?
Who would pray for those who inflicted wounds upon him?[4]
What else would history call him except mercy?

Proof 7
The first Prophets were sent to various nations, but the Messenger of Allah ﷺ was sent for all of creation. Allah ﷻ said:

We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them. (34:28)

The following poem speaks volumes:

Reaching the utmost heights with his splendor,
Your exquisite beauty drove away all darkness.
All your characteristics became beautiful,
Peace be upon you and your household.

Reason 4 : Favors of the Messenger of Allah ﷺ

Man is a slave of favors [done to him] (Saying)

Man is weak and dependent upon favors and kindness. It baffles the mind to think how much the Muslim nation owes to the Messenger of Allah ﷺ.

Proof 1
Allah ﷻ says in the Holy Quran:

Now has come unto you a Messenger from amongst yourselves. It grieves him that you should perish; ardently anxious is he over you. To the believers he is most kind and merciful. (9:28)

Proof 2
The Messenger of Allah ﷺ said:

Indeed I am the distributor, whereas Allah is the One who gives.

Whatever blessings and favors the Messenger of Allah ﷺ received from Allah ﷻ, he would promptly distribute them among the *Sahabah*. In one *hadith*, the Messenger of Allah ﷺ said:

Whatever Allah ﷻ put in my heart, I have put into the heart of Abu Bakr.

[4] This is in reference to the incident at Taif where he was chased out of town by children stoning him.

Proof 3
The Messenger of Allah ﷺ would stand in prayer all night, praying and crying for his disobedient nation, so much so that his feet would swell. The Prophet's ﷺ wife *Hadrat* Aishah Siddiqa رضي الله عنها related that one night the Messenger of Allah ﷺ continually repeated the following verse:

If You do punish them, they are Your servants. If You do forgive them, You are the Exalted in power, the Wise. (5:121)

The Messenger of Allah ﷺ said, "O people, you are running towards the Hellfire, whereas I am desperately pulling you back." The Prophet ﷺ lived his life in the likeness of *Hadrat* Nuh عليه السلام when he said to Allah سبحانه وتعالى:

Verily I have called my people to Allah سبحانه وتعالى *day and night.*

Proof 4
Allah سبحانه وتعالى presented His Messenger ﷺ with fifty prayers on the occasion of the Ascent (*Miraj*). The Prophet ﷺ, however, pleaded for leniency at the urging of *Hadrat* Musa عليه السلام, who knew that the Muslims would not be able to fulfill this weighty demand. The Messenger of Allah ﷺ kept pleading until this number was reduced to five. At this Allah سبحانه وتعالى said, "My beloved, your nation shall observe five prayers, but I shall give them the reward of fifty." This great reduction in the number of prayers is an enormous blessing that the Muslims enjoy due to the favor of their Prophet ﷺ.

Proof 5
It is stated in *hadith* that the Messenger of Allah ﷺ prayed at Hajj for his disobedient nation. He prayed to Allah سبحانه وتعالى to forgive the sins of his nation, even if they were to fall outside the rights of Allah سبحانه وتعالى (*huquq Allah*) and the rights of humanity (*huquq al-ibad*). Allah سبحانه وتعالى accepted the first half of this prayer and He therefore forgives the pilgrims the *huquq Allah* that they were unable to fulfill or were lacking in. *Huquq al-ibad*, however, would have to be dealt with on an individual basis with the person whose rights were violated.

After completing the rites at Arafat, the Messenger of Allah ﷺ went to Muzdalifa and pleaded with Allah سبحانه وتعالى using the same prayer, "O Allah, make mankind so content with Your blessings that they forgive one another." Allah سبحانه وتعالى accepted this prayer and said, "O My beloved, I will forgive My rights to whoever comes for Hajj, and I will make your nation so content with My mercies and blessings that they will forgive each other their rights." This is yet another tremendous favor of the Messenger of Allah ﷺ upon his undeserving nation.

Proof 6
On one occasion, the Messenger of Allah ﷺ cried in prayer for a long time, praying for his nation's forgiveness. Allah سبحانه وتعالى responded:

And soon will your Guardian-Lord give you (that wherewith) you shall be well pleased. (93:5)

When this verse was revealed, the Messenger of Allah ﷺ said, "I will not be content until the last of my nation enters Paradise."

Proof 7

The Messenger of Allah ﷺ told his *Sahabah* that all the Prophets had been granted permission to make a supplication that would be answered exactly as it had been asked, and all of the Prophets used their respective supplications in their lifetimes. The *Sahabah* asked the Prophet ﷺ if he had asked anything of His Lord, and the Prophet ﷺ replied that he had not. He then continued, "I have saved my request for the Day of Judgment. I will supplicate when my nation is presented in front of Allah ﷻ and keep supplicating until every last one of my nation enters Paradise."

I would not be surprised if for your sake
The sins of your nation are counted as acts of obedience.
The crimes of your nation are considered so precious,
The least of your nation will be showered with a thousand blessings.

Having intense love for the Messenger of Allah ﷺ seems obvious and mandatory since the above proofs show that every Muslim is immersed in his favors. All aspects of *muhabbah* are present in the Messenger of Allah ﷺ, but the element of intercession alone would make *muhabbah* for him absolutely necessary. A believer loves the Messenger of Allah ﷺ more than his own life, and as Muslims, we are desperate for his intercession.

The Importance of loving the Messenger ﷺ
By Shaykh Zulfiqar Ahmad (db)

Allah ﷻ is perfect in all of His characteristics and He is the Master of all the treasures of heaven and earth. He is the merciful One, who bestows countless blessings upon mankind.

If Allah ﷻ did not guide us, we would be misguided; if He did not give us hearing, we would be deaf; if He did not give us speech, we would be dumb; if He did not give us sense, we would be mad; if He did not give us legs, we would be lame; if He did not give us hair, we would be bald; if He did not give us sustenance, we would be in despair; if He did not give us beauty, we would be ugly; if He did not give us health, we would be sick; if He did not give us children, we would be barren; and if He did not give us honor, we would be dishonored.

Everything that man possesses is only due to the grace of Allah ﷻ. It is indeed a great favor of Allah ﷻ upon mankind that he sent among them His Prophet ﷺ. The Messenger of Allah ﷺ said, "Love Allah ﷻ because He bestowed upon you favors and blessings, and love me for His sake" The meaning of this *hadith* is that we should love the Messenger of Allah ﷺ because Allah ﷻ loves him.

Love for the Messenger is the surest path to liberty;
Of settling in the Land of Tawheed.

Whoever loves the Messenger of Allah ﷺ is in actuality valuing this immense favor of Allah ﷻ, and whosoever recognizes the tremendous value of Allah's ﷻ favors is always given more. Allah ﷻ said:

If you are grateful, I will add more (favors) unto you (14:7)

Allah ﷻ bestows an even greater favor upon us when we realize the value of loving the Prophet ﷺ. This greater favor is the *muhabbah* and pleasure of Allah ﷻ. Hence, a connection with the Prophet ﷺ means that we are establishing a connection with Allah ﷻ. Allah ﷻ says in the Holy Quran:

Verily those who plight their fealty to you do no less then plight their fealty to Allah. The Hand of Allah is over their hands (48:10)

A poet penned the following verses:

I will be yours if you but pledge loyalty to Muhammad,

What value is this universe? Even My Lawh and My Qalam will be yours.[1]

Those Companions (*Sahabah*) who swore allegiance to the Messenger of Allah ﷺ actually swore allegiance to Allah ﷻ. One time during battle, the Prophet ﷺ threw a handful of dust towards the unbelievers as a way of rallying his troops behind him. Allah ﷻ said in reference:

When you threw (a handful of dust), it was not your act, but Allah's (8:17)

Proofs from the Holy Quran

1) Allah ﷻ said:

The Prophet is closer to the believers than their own selves (33:6)

This is a spiritual affinity and not a physical one. The best commentary on this verse can be found in *Hadrat Maulana* Muhammad Qasim Nanotvi's ؒ book *Abe Hayat*.

2) Allah ﷻ said:

Say (O Muhammad), 'If you do love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Most Merciful' (3:31)

It is stated in the book *Arais ul Bayan*, that the Messenger of Allah ﷺ said: "If you claim to love Allah ﷻ and are true in your claim, then follow me. I am the master of lovers, the crown of the truthful, the leader of the Messengers, and the guide of the seekers of truth. I will show you everything that is harmful on this path and all that will earn you salvation. I will teach you the rules of observation (of Truth), the secrets of attaining closeness (to Allah ﷻ), and instruct you in righteousness, proper worship, and the best of etiquettes and courtesy so that they may assist you in your path, because Allah ﷻ has revealed the signs of *muhabbah* to me. I am filled with the radiance (*nur*) of His closeness. Obedience to me is indeed showing gratitude for the love of the Beloved (Allah ﷻ). When you show your gratitude this way, then Allah ﷻ will advance you in true love and comprehension"

Our scholars (*ulama*) stated that the heart should be cooked in the fire of desire, and the lover's spirit should come to a boil in this fire. Loving and following the Messenger of Allah ﷺ should be as intense as this fire. For example, if a master orders his servant to fetch some groceries in the heat of the day, the servant will certainly fulfill his master's wishes, but only to save his job. He will still complain to himself that the intense heat of the day is no time in which to ask someone to do such a task.

In another situation, a *shaykh* tells his student to go fetch groceries, but tells him to wait

[1] This is a poem written by Iqbal in which Allah ﷻ is replying to a Muslim who had complained to Allah ﷻ that He was not helping the Muslims in their hour of distress. *Lawh* is the Book in which Allah ﷻ has written the destiny of the universe whereas *Qalam* is His Pen.

until the sun has set so that the weather is cooler. The student agrees, but still proceeds in the intense heat because of his strong devotion. This is called fellowship and obedience.

Fascinating is the love for the King of Madinah,
This is the stairwell leading to the Love of Allah.
He whose breast is scented with this love,
He possesses control over his destiny.

3) Allah ﷻ said:

Say, if your fathers, your sons, your brothers, your wives, your tribe, the wealth you have gained, the commerce you fear may slacken and the homes you love are dearer to you than Allah and His Messenger and the struggle in His way, then wait until Allah brings about His command. Allah does not guide the rebellious (9:24)

Islam is the perfect religion that understands people and their needs. This is why Islam does not order us to break kinship ties or ties with our elders and the community, such as is prescribed in other religions that permit monasticism. Islam rejects this theory of isolation from the world and holds that the way to Allah ﷻ is not through jungles and caves, but through the streets and markets. Man's destiny is much higher than that suggested by monasticism.

The world and its attractions are by no means forbidden, but what is forbidden is to become immersed in them to such a degree that they interfere with a person and his relationship with Allah ﷻ and the Prophet ﷺ. This world and all that it contains is to be forsaken if it proves to interfere with one's love for Allah ﷻ and His Messenger ﷺ.

Your lover wants nothing from this world,
All that he wants are the imprints of your footsteps

Proofs from *Hadith*

1) *Hadrat* Anas ؓ narrated that the Messenger of Allah ﷺ said:

He who has three things will be able to taste the sweetness of faith: he loves Allah ﷻ and His Messenger ﷺ more than anything else; whomever he loves he loves only for the sake of Allah ﷻ; and he loathes associating anything with Allah ﷻ as much as he loathes being thrown into the fire.

- *Hadrat* Bilal ؓ was granted the blessing of reciting the Testament of Faith (*Kalimah*) upon his death because of his enormous sacrifices for Islam.
- A *Sahabi* saw a thief stealing a horse, yet he did not interrupt his prayer because the latter was more valuable.
- A *Sahabi* guarding an army patrol was reciting *Surah al-Kahf* in his prayer when he was struck repeatedly with arrows. He later said that he would have finished the prayer through the tremendous pain had he not been worried that he would faint and hence not been able to warn his sleeping companions.

! *Shaykh* Ibrahim bin Adham ﷺ used to say, "If the kings of this time were to find out how much peace and contentment this remembrance (*dhikr*) gives us, they would bring their armies to try and take it away from us."

2) *Hadrat* Anas ﷺ reported that the Messenger of Allah ﷺ said:

No one among you is a believer unless he loves me more than his ancestors, his children, and all others.

Nowadays it is for the love of his wife and children that a man is willing to bear and sacrifice all. He is even willing to purchase Hell because of them, in that he is willing to engage in wrongful deeds.

In one narration, it has been recorded that the Prophet ﷺ supplicated to Allah ﷻ and asked to be united with his lovers. Hearing this, *Hadrat* Thauban ﷺ said, "O Messenger of Allah ﷺ, we are your lovers and we are here, so who is it that you are asking to be united with?" The Messenger of Allah ﷺ said, "O Thauban - you have seen me; you have seen the revelation of the Holy Quran. You have seen angels descend from the heavens and you have enjoyed the honor of my company. Indeed your faith is very precious. Near the End time, however, there will be some people who will not have seen me and will only have read about me in books. These people will love me so much that if it were possible to buy just one glance of me by selling their children, they would do it. Thauban, these are the lovers whom I am praying to meet."

3) In another *hadith*, *Hadrat* Umar ﷺ asked the Prophet ﷺ, "Is my faith perfect? You are dearer to me than everything except my own life." The Messenger of Allah ﷺ answered:

I swear by Him whose hand my life is in, no one can have perfect faith unless he loves me more than anything, even his own life.

Upon reflection, *Hadrat* Umar ﷺ realized that he already considered the Prophet's ﷺ life more valuable than his own because he was ready to lay down his life in the service of his Prophet ﷺ. *Hadrat* Umar ﷺ trembled in awe and said, "Now you are dearer to me than even my own life." The Prophet ﷺ said, "Now your faith is complete."

Love for the Prophet ﷺ is the first condition of the True Deen,
Any deficiency in this will render everything incomplete.

An Arab bedouin asked the Messenger of Allah ﷺ, "When will the Last Day come?" The Messenger of Allah ﷺ in turn asked him, "What preparations have you made?" The bedouin replied, "I have neither many prayers nor many fasts, but I love Allah ﷻ and His Prophet ﷺ." The Messenger of Allah ﷺ replied:

A Man will be with whomever he loves.

The *Sahabah* said that this *hadith* gave them the most joy after having accepted Islam. If this is not true happiness for a lover, then what is?

On one occasion, *Hadrat* Thauban رضي الله عنه came to the Prophet ﷺ very saddened. When questioned, he replied that his heart would become heavy whenever deprived of the Prophet's ﷺ company. He continued that he himself would be at a lower station in Paradise whereas the Prophet ﷺ would be at the highest stage. *Hadrat* Thauban رضي الله عنه then said, "What joy will there be in Paradise if we are deprived of your presence?" The Prophet ﷺ was quiet and the Angel Jibril عليه السلام descended with the verse:

All who obey Allah and the Messenger are in the company of those on whom is the grace of Allah, of the Prophets (who teach), the Sincere (lovers of truth), the Witnesses (who testify), and the Righteous (who do good). O What a beautiful fellowship! (4:69)

Intellectual Proof

The Messenger of Allah ﷺ said:

In the beginning Allah سبحانه وتعالى *created my nur.*

Hadrat Maulana Qasim Nanotvi رحمه الله described this in his poetry:

Before everything, with the radiance of Allah سبحانه وتعالى*,*
The essence of the Messenger ﷺ *was defined.*
Taking a portion from this essence,
The assembly of the universe was convened.

If one does not know the laws of right and wrong, he should turn to his heart for guidance. The heart will never approve of that which is wrong, except those hearts that have been rusted with evil and therefore cannot tell the difference. True guidance is received if the heart is truthful and enlightened, and then the believer can feel love for the Prophet ﷺ. All of creation is immersed in love for the Prophet ﷺ.

When sacrificing camels after the Prophet's ﷺ last sermon, the *Sahabah* were surprised to see that the camels were fighting with one another, inching their necks forward to be the first ones sacrificed.

My head under your foot at the time of slaughter,
O what a destiny! Indeed a place to fight for.

When animals came before the Messenger of Allah ﷺ, they would tell him their desires and complaints. A camel once came to him and laid his head at his feet, moving his mouth as if saying something. The Messenger of Allah ﷺ stroked the camel's head in comfort, then looked up at the *Sahabah* and said, "Fetch this camel's master. He is complaining that his master does not feed him sufficiently and overworks him."

Prior to a pulpit being built for the Prophet ﷺ, he used to deliver his Friday sermons

leaning against the trunk of a date palm tree. When a pulpit was built and the Prophet ﷺ started delivering his sermons leaning against the pulpit instead, the *Sahabah* were surprised when they heard loud wailing coming from the date palm. The Messenger of Allah ﷺ walked over to the tree and caressed it gently as if in comfort, and only then did the tree stop weeping.

Trees were often seen bowing in greeting to the Prophet ﷺ as he walked by, and they used to bend to shade him against the sun on particularly hot days. While gazing at Mount Uhud, the Messenger of Allah ﷺ said:

This mountain loves us, and we love it.

Paper and ink would become exhausted but we would not be done detailing the debt that we owe the Prophet ﷺ or the reasons for loving him.

The Love of *Hadrat* Abu Bakr ؓ
By Shaykh Zulfiqar Ahmad (db)

The *Sahabah* were those fortunate Muslims who enjoyed the company of the Prophet during their lifetime. They were a body of lovers whose hearts were chosen by Allah ﷻ to preserve the ways and habits of His Beloved Messenger, ensuring that they reached the Muslims of future generations. We start with the foremost of the *Sahabah*, *Hadrat* Abu Bakr ؓ.

Hadrat Abu Bakr ؓ was a great leader and foremost in love for the Prophet ﷺ. His name was Abdullah, but he was known as Abu Bakr ؓ. His complexion was of a reddish hue, and his build was lean.

Hadrat Abu Bakr ؓ was the foremost *Sahabi* (Companion) to receive the characteristics of Prophethood from the Messenger of Allah ﷺ. Allah ﷻ refers to him as *Thani'asnain* and *Lis Sahiba*, the foremost of the *Sahabah*. Negating the companionship of Abu Bakr ؓ is to fall from Islam into unbelief (*kufr*). *Hadrat* Imam Razi ؒ explains *Thani'asnain* thus:

He was second to Muhammad ﷺ in most habits and qualities.

This is further detailed below:

- *Hadrat* Abu Bakr ؓ was second to the Messenger of Allah ﷺ in calling people towards Islam.
- He was the Prophet's ﷺ second in all battles.
- He was the Prophet's ﷺ second in all gatherings.
- He was the designated leader of prayers in the absence of the Messenger of Allah ﷺ.
- He was buried next to the Prophet ﷺ in Madinah.

Shaykh Syed Mehmood Allusi ؒ wrote in his book *Ruhul Ma'ani* that, prior to entering the Cave of Thaur, *Hadrat* Abu Bakr ؓ said to the Messenger of Allah ﷺ:

I swear by Him who sent you with the Truth, please do not enter this cave until I have surveyed it to make sure it is safe; if there is anything unsafe inside, let it attack me first.

Surveying the cave, he found many holes inside, which he filled by tearing pieces from his own clothing. When he ran out of cloth, he closed the last remaining hole with the heel of his foot.

Shaykh Allama Allusi ؒ commented in his book:

"There was one hole in the cave in which there were many dangerous snakes, and Abu Bakr ﵁ was afraid that this might present a danger to the Messenger ﷺ. Hadrat Abu Bakr ﵁ placed his own foot over that hole in order to cover it. He was stung repeatedly."

His eyes involuntarily shed tears as the poison took effect.

Shaykh Allusi ﵀ continues:

His tears fell, but he refused to remove his foot due to his intense love for the Prophet ﷺ.

The Messenger of Allah ﷺ awoke when the tears fell upon his cheek and asked his friend what was wrong. *Hadrat* Abu Bakr ﵁ then narrated the chain of events, and the Messenger of Allah ﷺ applied his own saliva to the wound, thereby dissipating the effect of the poison.

The taste of this love lies amidst many such dangers.

Hadrat Abu Bakr ﵁ had cried in gratitude when granted permission to undertake the journey of the Migration with the Messenger of Allah ﷺ. *Hadrat* Aishah ﵂ said, "I only found out then that men also cry for joy." One should note that *Hadrat* Abu Bakr's ﵁ entire household was engaged in the Prophet's ﷺ service.

Hadrat Abu Bakr ﵁ thus became the companion on the journey. *Hadrat* Abdur-Rahman bin Abu Bakr ﵁ brought daily news of the Quraish's activities to them in the Cave of Thaur. *Hadrat* Fahira ﵁ was a slave who herded sheep all day, which allowed him to bring milk to the cave. *Hadrat* Asma bint Abu Bakr ﵂ used to bring them food because she was young and could go unnoticed, while *Hadrat* Abu Bakr's wife ﵂ used to cook their food.

One day in the cave, the Messenger of Allah ﷺ noticed that *Hadrat* Asma ﵂ appeared distraught and he asked her what was the matter. *Hadrat* Asma ﵂ replied, "O Beloved of Allah ﷻ, yesterday when I was returning home from the cave, Abu Jahl confronted me and said, 'You know where your Prophet is.' I replied, 'Yes, I do know, but I will not tell you.' He threatened to beat me severely, but I still refused, so he slapped me hard, and I fell. My head hit a rock and started bleeding. I stood up amidst tears and told him, 'Remember this Abu Jahl, you can take my life, but I will never hand over Muhammad Arabi to you!'"

The Messenger of Allah ﷺ was extremely touched by *Hadrat* Asma's ﵂ words and said, "I have been able to repay everybody's favors, but only Allah ﷻ will repay Abu Bakr (﵁) for his favors."

After three days in the cave, the Messenger of Allah ﷺ and *Hadrat* Abu Bakr ﵁ continued on their way to Madinah. The Messenger of Allah ﷺ noticed that at times *Hadrat* Abu Bakr ﵁ would walk to his right, sometimes to his left, and sometimes to the front and back of him. When the Messenger of Allah ﷺ asked why he was doing this, *Hadrat* Abu Bakr ﵁ replied, "Beloved of Allah ﷺ, when I walk behind I fear lest an enemy attack from the front,

so I move to the front. When I walk to your right, I fear lest an enemy come from the left, and so I move there." *Hadrat* Abu Bakr رضي الله عنه was encircling his beloved Prophet ﷺ just as a moth encircles a burning flame.

When they reached the house of *Hadrat* Ummi Maa'bad رضي الله عنها along the way, continuing the journey became difficult due to fatigue and hunger. *Hadrat* Abu Bakr رضي الله عنه milked *Hadrat* Ummi Maa'bad's رضي الله عنها goats and presented the milk to the Messenger of Allah ﷺ. *Hadrat* Abu Bakr رضي الله عنه smiled broadly as the Prophet ﷺ drank to his fill, and when retelling the story later, he said:

The Messenger of Allah ﷺ drank so much that I and my heart became happy.

This is a beautiful example of *muhabbah*; *Hadrat* Abu Bakr's رضي الله عنه heart was filling with joy while the Messenger of Allah ﷺ was drinking the milk, even though he himself was distressed with hunger.

Upon reaching Madinah, the people of Madinah welcomed the Messenger of Allah ﷺ and *Hadrat* Abu Bakr رضي الله عنه. The people of Madinah had not seen the Messenger of Allah ﷺ, and they encircled *Hadrat* Abu Bakr رضي الله عنه, because the lover and beloved were so alike in appearance. Their mannerisms, walk, speech, and dress were so similar that it proved impossible to tell the difference between the reality and the imitation.

When the sun reached its peak in the sky, *Hadrat* Abu Bakr رضي الله عنه stepped forward and placed his shawl upon his beloved's head to shield him from the sun. Only then did the people of Madinah see the difference between master and servant.

It is written in *hadith*:

Only when Abu Bakr stepped forward and placed his shawl on the Messenger of Allah ﷺ did the people recognize the Prophet.

This chain of events tells us of a true lover's beautiful and complete devotion towards his beloved.

Shaykh Amir Khusro رحمه الله wrote, "I have become you, and you have become me. The inner self became the body, and you became its life. The two of us are one, and no one can say that you and I are different."

Allama Ibn Hajr al-Asqalani رحمه الله reiterated the following *hadith* of the Messenger of Allah ﷺ:

I love three things in this world: fragrance; a pious wife; and prayer, which is the coolness of my eyes.

Upon hearing this, *Hadrat* Abu Bakr رضي الله عنه became restless with desire and said, "O Beloved of Allah ﷺ, I also love three things in this world: to look upon your face, to spend my wealth on your every order, and having my daughter as your wife."

Hadrat Umar bin Aas ؓ related:

"The Messenger of Allah ﷺ was praying with us one day in the Holy Mosque in Makkah (al-Haram) when Utbah bin Abu Mu'ith stepped forward and started strangling him with a thin cloth. Hadrat Abu Bakr ؓ stepped forward and pulled him away, saying, 'Are you going to kill a man just because he says that Allah ﷻ is my creator?'"

When *Hadrat* Abu Bakr ؓ said this, the unbelievers abandoned their primary target and assaulted him instead, beating him so severely that most thought him dead. *Hadrat* Abu Bakr ؓ was brought home covered with wounds. The first thing he wanted to know upon regaining consciousness was the condition of the Messenger of Allah ﷺ, and his mother rushed to the house of Umme Jamil bint al-Khattab ؓ to inquire. Here *Hadrat* Abu Bakr ؓ presents an exemplary example of *ishq*, in that he put his pain and suffering second to the condition of his Prophet ﷺ.

Since the unbelievers had sworn to kill him, the Messenger of Allah ﷺ granted *Hadrat* Abu Bakr ؓ permission to migrate to what is now Ethiopia. *Hadrat* Abu Bakr ؓ started his journey and on the way met an unbeliever named Ibn ad-Daghna. Both returned to Makkah and Ibn ad-Daghna announced to all that *Hadrat* Abu Bakr ؓ was now under his protection. The Quraish had to accept this for Ibn ad-Daghna was a man of influence, but they requested that *Hadrat* Abu Bakr ؓ not recite the Holy *Quran* out loud, for they were fearful lest their women and children be touched by the words. It is documented in *hadith*:

He should not read Quran in a loud voice because we are afraid lest our women and children are affected.

Hadith also states:

He (Abu Bakr) would pray and read the Quran, and the women and children of Quraish would look at him in amazement. He would not be able to control his tears.

When the Quraish also objected to this, Ibn ad-Daghna withdrew his protection. *Hadrat* Abu Bakr ؓ replied firmly:

I return your protection and am content with the protection of Allah ﷻ.

Hadrat Umar ؓ said, "The Messenger of Allah ﷺ commanded all of us to give in the cause of Allah ﷻ. I possessed a lot of wealth and thought for once that I would surely surpass (*Hadrat*) Abu Bakr (ؓ). Therefore I gave half of everything I owned. The Messenger of Allah ﷺ asked what I left for my family. I was about to reply when (*Hadrat*) Abu Bakr (ؓ) came with his goods and laid them before the Prophet ﷺ." In reply to the same question *Hadrat* Abu Bakr ؓ said:

I have left Allah ﷻ and His Messenger ﷺ for them.

At this, *Hadrat* Umar ؓ said:

I will never again try to compete with you.

Referring to the above incident, Allama Iqbal wrote the following about *Hadrat* Abu Bakr as-Siddiq ؓ (the Affirmer of Truth):

The flame suffices the moth; the flower suffices the hummingbird.
The Beloved of Allah ﷺ is enough to fulfill Siddiq's needs.

The Messenger of Allah ﷺ once noticed that *Hadrat* Abu Bakr's ؓ clothes were torn in several places. He said, "Abu Bakr (ؓ), there was a time when you were in great luxury. Now look at what suffering you have to bear for Islam." *Hadrat* Abu Bakr ؓ replied that friendship of Allah ﷻ and His Messenger ﷺ was worth an entire lifetime of toil and suffering.

Hadrat Abu Bakr ؓ wanted to spend his wealth on the Messenger of Allah ﷺ, but feared the disrespect of having his hand above the one that would receive, and for this he would weep all night. He thus prayed to Allah ﷻ for the Prophet ﷺ to spend his wealth as the Prophet saw fit. Allah ﷻ accepted his prayer, and hence, the Messenger of Allah ﷺ used to spend *Hadrat* Abu Bakr's ؓ wealth as his own. The Messenger of Allah ﷺ once said:

Indeed Abu Bakr is the greatest among all people in regards to sincerity, service, and wealth.

During the days of his chronic illness, the Messenger of Allah ﷺ instructed *Hadrat* Abu Bakr ؓ to lead the prayers. One day, the Messenger of Allah ﷺ entered the mosque when *Hadrat* Abu Bakr ؓ was leading, and so *Hadrat* Abu Bakr ؓ stepped back. After the prayer, the Messenger of Allah ﷺ asked why he had stepped back when he had been specifically instructed to lead the prayers. *Hadrat* Abu Bakr ؓ replied, "O Messenger of Allah ﷺ, the son of Abu Quhafa is incapable of leading in your presence."

The *Sahabah* were joyous at the revelation of *Surah al-Nasr*, which foretold the conquest of Makkah and widespread acceptance of Islam. However, *Hadrat* Abu Bakr ؓ started weeping and said, "Don't you know that the Prophet's ﷺ mission has been completed, and he will now return to his Lord?"

The Messenger of Allah ﷺ was overjoyed the day that Makkah was conquered, and *Hadrat* Abu Bakr's father, *Hadrat* Abu Quhafa ؓ, accepted Islam. At this *Hadrat* Abu Bakr ؓ commented, "I would have been happier had your uncle Abu Talib accepted Islam, because that would have made you happier."

Hadrat Abu Bakr ؓ reached such a peak in his love for the Messenger of Allah ﷺ that he could not tolerate the slightest disrespect of his Prophet ﷺ. Before his acceptance of Islam,

Abu Quhafa had spoken disrespectfully of the Messenger of Allah ﷺ, and so his son, *Hadrat* Abu Bakr رضي الله عنه, slapped him.

A mountain of grief crashed down upon the *Sahabah* when the Prophet ﷺ left this world. *Hadrat* Umar رضي الله عنه, one of the bravest *Sahabah*, said that he would behead anyone who even suggested that the Messenger of Allah ﷺ was dead; he maintained that the Prophet ﷺ had merely gone to meet Allah ﷻ as *Hadrat* Musa عليه السلام had done so before him. Hearing the grave news, *Hadrat* Abu Bakr رضي الله عنه went to his daughter's house. The following is documented in the book of Imam Bukhari رحمه الله:

Then (Hadrat) Abu Bakr رضي الله عنه went and kissed the Messenger of Allah ﷺ on the forehead and said, "May my parents be sacrificed for you. You spent your life in a state of purity and have gone to meet your Creator in a state of purity."

Hadrat Abu Bakr رضي الله عنه asked his daughter what type of clothing the Messenger of Allah ﷺ had been buried in so that he could be buried in the same clothing upon his own death. *Hadrat* Abu Bakr رضي الله عنه expressed his wish that his funeral procession be taken to the final resting place of the Messenger of Allah ﷺ and that his body be buried there if the doors opened by themselves, and not otherwise not. When his casket was placed outside the burial place of the Prophet ﷺ, the locks and doors opened by themselves and the *Sahabah* heard a voice:

Bring the friend to his friend.

A poet penned the following couplet:

At last I gave my life at the feet of the Beloved,
Restlessness of my entire life is finally rewarded with peace.

The Love of the *Sahabah* for the Messenger a
By Shaykh Zulfiqar Ahmad (db)

The *Sahabah* were those fortunate Muslims who enjoyed the company of the Prophet during their lifetime. They were a body of lovers whose hearts were chosen by Allah u to preserve the ways and habits of His Beloved Messenger, ensuring that they reached the Muslims of future generations. In the previous section we have discussed just some of the great attributes of *Hadrat* Abu Bakr h, and now we continue with the rest of the Sahabah.

***Hadrat* Umar ibn al-Khattab g**

Hadrat Umar g commanded a great deal of fear and respect throughout the Quraish of Makkah. Before having accepted Islam, he stepped out alone with the intention of killing the Messenger of Allah a. Upon accepting Islam, he announced in front of the House of Allah u (*Baitullah*), "O Quraish, Muslims shall now pray openly. Whoever wants his wife to become a widow and his children to become orphans, come and challenge Umar." *Hadrat* Umar's g acceptance of Islam strengthened the Muslims a great deal.

Hadrat Ubaid bin Jarih g said to *Hadrat* Umar g, "I have noticed that you wear hairless leather shoes." *Hadrat* Umar g replied, "I prefer these because I have seen the Messenger of Allah a wearing the same kind of shoes."

At the conquest of Makkah, *Hadrat* Umar g said to *Hadrat* Abbas g, "The day you accepted Islam was dearer to me than when my own father accepted Islam, because your acceptance pleased the Messenger of Allah a." This highlights that *Hadrat* Umar g valued the Prophet's a happiness above all things.

A legal case was brought before the Messenger of Allah a involving a Jew and a hypocrite of Madinah, which was ultimately decided in the Jew's favor. The hypocrite thought that he might take advantage of the situation by going to *Hadrat* Umar g, who was particularly harsh against the Jews. *Hadrat* Umar g discovered that the Messenger of Allah a had already decided the case and that this hypocrite had only come wanting a decision in his favor. Consequently, *Hadrat* Umar g drew his sword and beheaded the man. "This is how Umar deals with people who refuse to accept the Prophet's a decision," he later said.

Hadrat Umar g said the following when he finally faced the bitter fact of the Prophet's a death:

"O Beloved of Allah u, may my parents be sacrificed for you. You used to deliver sermons leaning against a date palm. When a pulpit was built for you so that people could hear you better, the date palm started crying at being separated from you, and you placed your hand on it so that it stopped crying. If this is a date palm's condition at your loss, your nation has even more right to weep at your loss."

During his Caliphate, *Hadrat* Umar g granted a stipend of three thousand five hundred dirhams for *Hadrat* Usama bin Zaid g and a stipend of three thousand for his own son, *Hadrat* Abdullah bin Umar g. His son asked why *Hadrat* Usama g was given preference over him, and his father replied that *Hadrat* Usama g had been closer to the Messenger of Allah a than Abdullah, and even *Hadrat* Usama's g father had been closer to he Messenger of Allah a than *Hadrat* Umar g himself.

One night, while walking through the streets of Madinah during his Caliphate, *Hadrat* Umar g heard a voice coming from a house. Drawing closer, he realized it was a woman reciting poetic verses at the loss of the Messenger of Allah a. He knocked on the door with a heavy heart, and the elderly lady asked in surprise what he was doing at her door so late. *Hadrat* Umar g requested that she repeat what she had been reciting.

Pious people send blessings upon the Prophet a
He would worship at night and fast in the day
Everybody must die, but I wish I could know with certainty
That I would meet the Prophet a after my death.

Hadrat Umar g sat crying for a long time after hearing this and fell ill for many days.

***Hadrat* Uthman bin Affan g**

When *Hadrat* Uthman g was sent to Makkah as an ambassador on the occasion of the Treaty of Hudaibiya, the remaining *Sahabah* were saddened and said that *Hadrat* Uthman g was very fortunate because he would be able to perform the circumambulation of the Holy Kaaba (*tawaf*). At this the Messenger of Allah a said that *Hadrat* Uthman g would never perform the *tawaf* without him.

The *Sahabah* asked *Hadrat* Uthman g upon his return whether he performed the *tawaf*, and *Hadrat* Uthman g replied, "The Quraish were repeatedly insisting and requesting me to perform *tawaf*, but even if I had lived there for a year, I would not perform *tawaf* without the Messenger of Allah a."

On one occasion, the Messenger of Allah a was walking with the *Sahabah* to *Hadrat* Uthman's g house. The *Sahabah* noticed that *Hadrat* Uthman's g gaze was fixated upon the Prophet's a footsteps. The Prophet a later asked him why he had been doing this, and *Hadrat* Uthman g replied, "O Messenger of Allah a, today I cannot express the intensity of my joy that such an honorable personality as yourself is visiting my house. I, therefore, took an oath that I would free as many slaves as the number of your footsteps to my house."

Hadrat Ali ibn Murtaza g

Having been with the Messenger of Allah a since his youth, *Hadrat* Ali g accepted Islam at a young age. Even though the Quraish considered the Messenger of Allah a an enemy, they still entrusted their valuables and precious belongings to him. Therefore, at the time of the Migration to Madinah, the Messenger of Allah a still had some of the Quraish's trust money with him. He thus appointed *Hadrat* Ali g to sleep in his bed that night and return the money to its respective owners the next morning.

Despite knowing the immediate and constant danger from the Quraish who were out to kill the Messenger of Allah a and the *Sahabah*, *Hadrat* Ali g laid in the bed without fear. The aim of the *Sahabah* was to risk their lives for the Prophet a whenever possible.

Hadrat Ali's g statement at the time of the Prophet's a funeral bath stands as a beacon of light for all Muslims: "May my parents be sacrificed for you. Your departure robbed us of something so valuable that nobody else had: the *silsala* (chain) of revelation. Your loss brought great despair and was a severe test. If you had not counseled us with patience and forbidden us against wailing, we would certainly have wept, but even then our wound would not have healed, nor our pain lessened."

The Accounts of Other _Sahabah_

Hadrat Anas bin Nadhr g was fighting gallantly at Uhud when he noticed the Muslims in distress and disarray. A cry was raised that the Messenger of Allah a had been martyred. Upon hearing this, *Hadrat* Anas g flew into an emotional rage; "What else is left in life if the Messenger of Allah a is dead?" Saying these words, he dove into the thick of the battle and fought fiercely until martyrdom. His body was covered with so many wounds that only his sister could identify him, and even then only by his fingertips.

Hadrat Anas g reports that a tailor invited the Messenger of Allah a to dinner, at which there was wheat bread and curry containing dried meat and pumpkin. During dinner, *Hadrat* Anas g noticed that the Messenger of Allah a was searching out and eating pieces of pumpkin. *Hadrat* Anas g said that he grew to love pumpkin from that day forward. This is *muhabbah*; the lover begins to love whatever his beloved prefers.

Hadrat Bilal g migrated to Syria after the Prophet's a death. The Messenger of Allah a visited him in a dream after a year and said, "O Bilal, why do you not come to visit me?" Drowned in love and tears, *Hadrat* Bilal g started for Madinah that very night. Upon reaching Madinah, the *Sahabah* requested him to give the call to prayer (*adhan*). He continually refused but complied when the Prophet's a grandsons, *Hadrat* Hasan and *Hadrat* Husain k, made the request.

Memories of the days of the Prophet a grew vivid in the hearts of the *Sahabah* as *Hadrat* Bilal g started the call to prayer. *Sahabah* from far and near ran towards the sound with tears of remembrance, and women started weeping profusely when *Hadrat* Bilal g reached

the words, "I bear witness that Muhammad is the Prophet of Allah." The children asked their mothers, "Bilal is here, when will the Messenger of Allah a come?"

The Messenger of Allah a used to be within sight whenever *Hadrat* Bilal g would give the *adhan*, and because he could not bear the pain of the Prophet's a absence this time, *Hadrat* Bilal g fainted. Soonafter, he returned to Syria with a heavy heart.

The unbelievers had tried to ambush and kill the Messenger of Allah a during Uhud. A few young *Sahabah* formed a wall around the Prophet a and many were killed this way. During the intense fighting, a *Sahabi* passed by the wounded and bloodied body of *Hadrat* Zaidab Sakan g and asked him his last request. *Hadrat* Zaidab g replied in a meek voice, "I want to look upon the Messenger of Allah a for the last time."

This *Sahabi* lifted *Hadrat* Zaidab g upon his back, raced to where the Messenger of Allah a was standing, and placed *Hadrat* Zaidab g at the feet of the Messenger of Allah a. Amassing all his strength, *Hadrat* Zaidab g opened his eyes and breathed his last while looking upon the glorious face of his Prophet a.

May I breathe my last at your feet,
This is my desire, this is my wish

Hadrat Zaid g had been taken prisoner before the conquest of Makkah. One day, Abu Sufyan asked him, "Tell me the truth by your Allah, do you not wish that you were with your wife and children and your Messenger be in your place?" *Hadrat* Zaid g replied, "I swear by Allah u, I do not even wish that I should be in my home and my Prophet a should suffer even a thorn prick." Hearing this, Abu Sufyan said in astonishment that he had never seen the level of *muhabbah* that the *Sahabah* had for the Messenger of Allah a.

When *Hadrat* Bilal g was near death, his entire family was in despair. However, *Hadrat* Bilal g said that he was overjoyed and said:

"What joy! Tomorrow we will meet the Messenger of Allah a and the other Sahabah."

This illustrates the intensity of love that the *Sahabah* had for the Prophet a

Urwa bin Masoud was sent to the Muslims as the Quraish ambassador during the Treaty of Hudaibiya. He reported back the following to the Quraish regarding the *Sahabah*:

"By Allah u, I have been to the courts of kings, the courts of Caesar of Rome, but I have never seen a king respected by his courtiers so much as these Muslims respect their Prophet. They run to fulfill his every command and sit quietly when he performs ablution for prayer, not letting a drop of water fall on the ground except that they wipe it on themselves. Out of tremendous respect, they do not even look up to meet his gaze."

Hadrat Kabis bin Rabia g had a striking resemblance to the Messenger of Allah a. Therefore, whenever he would come to meet *Hadrat Amir* Mu'awiya g, the *Amir* would

stand up to receive him and kiss him on the forehead. At the end of their meeting, the *Amir* would always present him with a gift, all this only because *Hadrat* Kabis g reminded him of the illustrious face of RasulAllah .

Hadrat Abdur Rahman bin Sa'ad g reports that on one occasion, *Hadrat* Abdullah bin Umar's g foot became numb. Someone told him that his foot would get better if he thought of someone he loved. At this *Hadrat* Abdullah g cried out, "O RasulAllah!" and his foot recovered.

Hadrat Abdullah bin Zaid Ansari g used to give the *adhan* in the Mosque of the Prophet a on various occasions. Upon hearing the news of the Prophet's a death, he prayed for his sight to be taken away, and Allah u accepted his prayer. When people asked him later why he made such a prayer, *Hadrat* Abdullah g replied, "My sight was only to look upon the glorious face of the Messenger of Allah a. What is the use of these eyes if he is gone?"

Hadrat Anas g and his household were deeply involved in the daily service of the Messenger of Allah a. His mother, *Hadrat* Ummi Salim j, used to send her children to collect samples of the Prophet's a perspiration while he slept, which she would then use in making perfume. When *Hadrat* Anas' uncle g heard the rumor of the Prophet's a martyrdom during Uhud, he said, "What is the use of living now?" and threw himself in the thick of battle and fought until martyrdom. His father, *Hadrat* Abu Talha g; his brother, *Hadrat* Bara'a bin Malik g; and his aunt, *Hadrat* Ummi Haram j were all great lovers of the Messenger of Allah a.

Hadrat Zahir g used to come to Madinah to sell his harvest, and the Messenger of Allah a would fondly refer to him as his friend from the country. One day *Hadrat* Zahir g was selling his goods when the Messenger of Allah a approached and grabbed him from behind. The Prophet a said affectionately, "Is there anyone who will buy this slave?" When *Hadrat* Zahir g heard this he said, "O Beloved of Allah a, who would buy someone as worthless as me?" The Messenger of Allah a said, "You are very precious in the eyes of Allah u."

Hadrat Rabia bin Kab Aslami g would attend to the Messenger of Allah a at night and would take care of his shoes and miswak as well as arranging for his ablution water. One day the Messenger of Allah a was in a joyful mood and said, " (ask)," and so *Hadrat* Rabia g said:

I want to be with you in Paradise

The Messenger of Allah a asked him if he wanted anything else, and *Hadrat* Rabia g said that he had no other needs.

Hadrat Wahab bin Qaaboos g visited Madinah from his village and learned that the Messenger of Allah a had already departed for the Battle of Uhud. Consequently, *Hadrat* Qaaboos g left his livestock there and immediately set off for Uhud. Once there, he saw a platoon of unbelievers advancing toward the Messenger of Allah a. The Prophet a said, "Whoever disperses them will be my companion in Paradise."

Hadrat Wahab g attacked and was successful in fending off the enemy. The Messenger of Allah a gave him the glad tidings of Paradise.

When the Messenger of Allah a raised the call to prepare for the Battle of Badr, *Hadrat* Maqdad g said, "We are not the followers of *Hadrat* Musa e who would say, 'You go fight alongside your God,' rather we will fight at your every side." The Prophet's a face lit up when he heard these words.

To abandon is not the tradition of the faithful
We have nourished at the bosoms of honorable mothers.
We jump into the ocean at the command of the Messenger.
We captivate the world with the cry of Allahu Akbar!

Hadrat Sa'ad bin Raa'bi Ansari g told a *Sahabi* at the battlefield of Uhud, "Give my greeting (*salam*) to the Messenger of Allah a, and tell him that I received twelve wounds on my body. Announce among my tribesmen that if the Messenger of Allah a is martyred during this battle, and if even *one* person is left alive among us, he will be able to present no excuse in front of Allah u."

Hadrat Suhaib g had to undergo a great deal of hardship after he accepted Islam. He finally decided to migrate to a more hospitable land, but the unbelievers pursued him. *Hadrat* Suhaib g finally turned and faced them, saying, "I am a better archer than you and can hold all of you at bay. When my arrows finish, I also have my sword. If you wish I have wealth and two servant girls in Makkah that you can have in place of me." The unbelievers accepted this and turned back, and so the verse was revealed:

And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees (2:207)

The Prophet a received him warmly in Madinah and said, "A very good bargain indeed, Suhaib."

Hadrat Khubaib g was taken prisoner by the Quraish and sentenced to death. A slave girl from the town of Hijr, who later accepted Islam, relates the chain of events leading to *Hadrat* Khubaib's g martyrdom.

Hadrat Khubaib g requested to pray two *rakats* when asked his last wish. After praying he said, "I would have prayed two more *rakats* had I not thought that you would think I was delaying because of fear." *Hadrat* Khubaib g was then taken to be hanged, and the

unbelievers began mocking him. *Hadrat* Khubaib g cursed them, the result of which was that everyone present there died within a year. *Hadrat* Khubaib g said, "O Allah u , we lived our lives according to Your Messenger's a instructions. Please convey my *salam* to him."

What counts is how a person meets his death,
This life is temporary so why lament on its loss?

Hadrat Usama g said that he was seated with the Messenger of Allah a in Madinah and saw the indications of revelation on the Prophet's a face. The Prophet's a eyes became teary as he returned the *salam* and said, "Allah u conveyed Khubaib's (g) *salam* to me."

Hadrat Asayd bin Hazr g was a very good-humored *Sahabi*. On one occasion, the Messenger of Allah a announced, "If I have wronged anyone, he may come forward and claim from me." *Hadrat* Asayd g stepped forward, saying that the Messenger of Allah a had hurt him on one occasion with his staff when lines of battle were being drawn. The Messenger of Allah a hence motioned to *Hadrat* Asayd g to come forward and claim his due. *Hadrat* Asayd g said, "O Messenger of Allah a I did not have my shirt on at that time," so the Messenger of Allah a took off his shirt. *Hadrat* Abu Bakr and *Hadrat* Umar k were shocked at what was happening, and offered themselves to *Hadrat* Asayd g but the Messenger of Allah a ordered them back.

Hadrat Asayd g then stepped forward, hugged the Messenger of Allah a, and kissed him on his chest. He said, "O Messenger of Allah a, I had been longing for this opportunity but never before got the chance."

One day, *Hadrat* Abdullah bin Abbas g said, "Thursday was an especially hard day" and cried so much that the ground became wet. *Hadrat* Syed bin Jabir g asked what he meant, and *Hadrat* Abdullah g said that Thursday had been the day of the start of the Prophet's fatal illness. Saying this, he started crying again.

A man accepted Islam and returned to his village after spending some days with the Messenger of Allah a. Previous to this, he had maintained an extramarital relationship with a woman who now came to meet him, but he would neither meet her nor look at her. The woman was surprised and said, "What is the matter? There was a time when you longed for a glance at me. Now I myself have come to see you and you turn away?"

Without looking at her the *Sahabi* said, "My eyes cannot look upon another after looking upon the personality I have been with." The woman insisted, "Just look at me once." The *Sahabi* became angry and said, "I have sold my soul. Leave this place or I shall cut your head off with my sword."

Abdullah bin Ubai was the leader of the Hypocrites who was spreading malicious rumors regarding the noble wives of the Messenger of Allah a. His son, who was a Muslim, came to

the Prophet a seeking permission to kill his father. However, the Messenger of Allah a prohibited this – this was the *Sahabah*'s standard of *muhabbah*; love for the Messenger of Allah a outweighed all else, including love for parents.

The *Sahabah* were often asked to give their wealth in the path of Allah u . On one such occasion, all the *Sahabah* gathered their belongings according to their means, but there was one young *Sahabi* who had nothing to give. He kept contemplating what he could contribute and at long last went and asked a Jew for a loan. The Jew refused but suggested that he would give some dates in payment if the young man would work the well all night in place of the oxen.

The *Sahabi* decided that working the well all night was a small price to pay for presenting something to the Messenger of Allah a the following morning, and so he agreed. He worked the well all night in place of the Jew's oxen, and by morning he was exhausted to the point of collapse. Distressed and disheveled, he came to present his night's wages to the Prophet a . The *Sahabi*'s condition related the story of his tremendous sacrifice.

Having sacrificed everything in someone's love,
Here he comes after a night of extreme hardship.

Accepting the dates, the Messenger of Allah a instructed another *Sahabi* to spread the dates carefully among what had been collected thus far, such that the dates looked like diamonds sparkling in a vast sea.

Hadrat Abdullah bin Umar g saw a man walking barefoot outside the mosque, taking great care not to tread where the Messenger of Allah a might have walked. *Hadrat* Abdullah g learned that this man was *Hadrat* Muhammad bin Usama g and commented, "If the Messenger of Allah a would have seen this man, he would have loved him." Every *Sahabi* loved the Messenger of Allah a in the same way and would weigh everything in their lives according to what the Messenger of Allah a would have thought.

Hadrat Abu Ayyub Ansari g came to visit the grave of the Messenger of Allah a and rested his head against one side of it. When Marwan saw him he said, "Do you even realize what you are doing?" *Hadrat* Abu Ayyub g replied, "I have not come for these bricks and stones but in the service of my Prophet a "

Hadrat Muhammad bin Aslam g was an elderly *Sahabi* who was regular in offering two cycles of prayer (*rakats*) daily in the Mosque of the Prophet a before returning home from the market. One day he forgot and returned to the mosque before entering his house saying, "The Prophet a told us that whoever comes to Madinah should not go home without offering two *rakats* in the Mosque of the Prophet a ."

There was a *Sahabi* from Africa who would wish that he could part his hair in the middle like the Messenger of Allah a. However, his hair was stubbornly curly. One day he could no longer bear this, and with an intense desire in his heart, he warmed a long stake of iron in the fire. He applied this heated rod to his head, burning off the roots of hair in the middle of his skull so that from afar it would seem that his hair was parted in the middle.

These people were willing to bear intense pain rather than sway from the path of their beloved. May Allah u grant us the ability and fortitude to follow their example in our lives. *Ameen*.

The Love of the Female Companions (*Sahabiat*) for the Messenger ﷺ By Shaykh Zulfiqar Ahmad (db)

Men were not the only ones with intense love for the Prophet ﷺ. The hearts of the *Sahabiat* were also filled with intense love and respect for him, and they took great pleasure at being chosen to serve the Messenger of Allah ﷺ. Following are a few examples:

1. Distress overshadowed Madinah when the cry spread that the Messenger of Allah ﷺ had been martyred at Uhud, and all of Madinah was weeping. A *Sahabiah* from the Ansar said that she would never believe this until she saw it with her own eyes, and so she mounted her camel and set off for the battlefield of Uhud.

Nearing Uhud, she asked an approaching *Sahabi*, "ما بال محمَّد [How is Muhammad (ﷺ)]." He said that he did not know, but told her that he had seen her brother fall in battle. The *Sahabiah* was not distressed by this and pressed onward. She asked another *Sahabi* the same question, and instead learned that her father had also been martyred at Uhud. In this same fashion she also discovered that her husband had fallen. However, this grave news did not distract her from her resolve of finding out the truth about the fate of the Messenger of Allah ﷺ.

A *Sahabi* finally told her that he had seen the Prophet ﷺ in good health atop a certain hill, and so she pressed onward with determination. Seeing the Prophet ﷺ, she dismounted her camel, and clutching the Prophet's ﷺ shawl, said:

Every distress is easy after (seeing) Muhammad ﷺ.

This shows that the love the *Sahabiat* had for the Messenger of Allah ﷺ surpassed their love for their fathers, brothers and husbands. This is the indication of complete faith.

2. The Messenger of Allah ﷺ instructed the *Sahabah* to prepare for battle, and every household in Madinah busied itself in preparation. Some women were preparing their fathers; others were preparing their brothers, and still others were preparing their husbands and sons.

In one house, a nursing mother was holding her baby in her arms and crying. Her husband had been martyred earlier and now there was no mature male to send to battle. After crying for a long time, she hugged her baby to her breast and came to the Messenger of Allah ﷺ. She placed the baby in front of the Prophet ﷺ and said, "Please accept my baby in your service." The Messenger of Allah ﷺ was surprised and asked how a baby could

participate in battle. The lady broke down and said that there was no mature male in her house to prepare for war and pleaded with the Prophet ﷺ to accept her baby. However, the Prophet ﷺ again asked the same question.

The woman sighed and said, "Give this child to a warrior who does not have a shield. He can put this child forward when the enemy let loose their arrows. This baby may not be able to carry a sword, but at least he will be able to stop the arrows of the enemy." History cannot produce such glorious examples of love and service where, finding no other man to send in defense of Islam, a loving mother would be willing to sacrifice her nursing child to fulfill the instructions of the Messenger of Allah ﷺ.

3. A woman came to *Hadrat* Aishah ؓ and asked to see the grave of the Prophet ﷺ. This woman cried so much when shown the grave that she passed away.

4. *Hadrat* Ummi Habiba's ؓ father, Abu Sufyan, came to visit her in Madinah at the time of the Treaty of Hudaibiya. He was about to sit down on a mattress when she quickly pulled it from under him and rolled it up.

Abu Sufyan said in amazement, "Mattresses are laid out for guests, not taken away. Tell me, was the mattress unfit for me or I unfit for the mattress?" His daughter replied, "You are my father, but this belongs to the Messenger of Allah ﷺ. You are an unbeliever and therefore unclean to sit here." Abu Sufyan was saddened by this and said that his daughter had developed bad habits since she left home.

Worldly relations held no value in front of *Hadrat* Ummi Habiba's ؓ intense love for the Messenger of Allah ﷺ. She would rather lose her father's relationship than jeopardize her love and respect for the Prophet ﷺ.

5. *Hadrat* Rabiah Aslama ؓ was a very poor young man and no one was prepared to give their daughter to him in marriage. The Messenger of Allah ﷺ told him to go to a certain house and make an offer for marriage. This young man went and told the household that he had been sent by the Prophet ﷺ to make an offer for marriage.

The father seemed very hesitant but asked his daughter, who said, "My father, do not look at the man but look at the auspiciousness of the one who sent him." The father agreed and arranged the marriage

A similar situation was presented to *Hadrat* Sa'ad ؓ, which was captured and further explained in the following poem.

A man named Sa'ad was your Sahabi. Dark colored and poverty stricken
The Prophet's ﷺ Mercy enveloped Sa'ad. "Have you married yet?"
"No one will give his daughter to a black man. There is a girl in my uncle's
House, but every time I make an offer, I am repelled and thrown out of the house.
What do I have to offer when I am dark and poor?"
Hearing these words, the Messenger of Allah ﷺ said,

"Sa'ad, today I have set your marriage, go and tell your uncle."
Sa'ad set off hurriedly. The uncle came out worried,
"How can this be your fortune? That I give my daughter to such a one as you?
Go away otherwise I will beat you!"
Sa'ad said, "I have not come at my own will, Mustafa ﷺ sent me and to him
I return."
Sa'ad came back distressed and scared. His uncle went back angry.
The daughter heard everything and asked her father,
"What is the matter? Why are you so angry?"
"Sa'ad came to my door with a proposal of marriage. He is black and poor,
Dishonoring my wealth and status. It is impossible that I give my daughter
To such a man. He cannot be my son-in-law."
The daughter asked, "Did he come himself or was he sent?"
"He said he did not come himself, but that the Messenger of Allah ﷺ sent him."
The daughter cried out, "What have you done? Do not look at his color but
Look at who sent him. I accept that Sa'ad is wanting in wealth and looks,
But the one who sent him is alike the moon. Your daughter is content with
His looks and with the Prophet's ﷺ wishes."

6. *Hadrat* Fatima bint Khais رضي الله عنها was a very beautiful lady and she received a proposal of marriage from *Hadrat* Abdur Rahman bin Auf رضي الله عنه, a very wealthy *Sahabi*. *Hadrat* Fatima رضي الله عنها asked the Prophet's ﷺ advice on the matter, who suggested that she should marry *Hadrat* Usama رضي الله عنه instead. *Hadrat* Fatima رضي الله عنها said, "I have put my life in your hands; marry me to whom ever you wish."

7. The Prophet's ﷺ eldest daughter, *Hadrat* Zainab رضي الله عنها, was born ten years before the call to Prophethood. Upon reaching adolescence, she had been married to her cousin Abul Aas bin Rabia, and had been unable to migrate to Madinah with her father since Abul Aas was an unbeliever.

Abul Aas was captured during the Campaign of Badr and presented before the Messenger of Allah ﷺ. When the unbelievers of Makkah sent ransom for their people, *Hadrat* Zainab رضي الله عنها included the necklace that her mother, *Hadrat* Khadijah رضي الله عنها had given her as a gift. Upon seeing the necklace, the Messenger of Allah ﷺ remembered his dear wife and his eyes filled with tears. He instructed the *Sahabah* to release Abul Aas without ransom, on the condition that he would send *Hadrat* Zainab رضي الله عنها to Madinah. The Messenger of Allah ﷺ sent two *Sahabah* with Abul Aas to bring back *Hadrat* Zainab رضي الله عنها. Upon reaching Makkah, they stayed outside to wait for her.

Kinana, Abul Aas's brother, accompanied *Hadrat* Zainab رضي الله عنها to the outskirts of Makkah where the *Sahabah* were camped. The Quraish felt disgraced at the thought of allowing the Prophet's ﷺ daughter to leave Makkah in broad daylight. Therefore, upon their departure, the unbelievers pursued to them and struck *Hadrat* Zainab رضي الله عنها with a spear. She had been pregnant at the time and suffered a miscarriage.

Kinana fought back, but Abu Sufyan was determined not to let the Prophet's ﷺ daughter leave Makkah. He proposed that Kinana return with *Hadrat* Zainab ؓ and that she should leave secretly at a later date. Kinana agreed.

Hadrat Zainab ؓ was sent to Madinah after a few days, but her wound continued to trouble her for years. She eventually succumbed to it and passed away. The Messenger of Allah ﷺ said that *Hadrat* Zainab ؓ was his best daughter who suffered affliction in his love.

8. *Hadrat* Umme Ammara ؓ fought alongside her husband *Hadrat* Zaid bin Aasim ؓ, and her two sons, *Hadrat* Ammar and *Hadrat* Abdullah ؓ, at Uhud. When the *Sahabah* became distressed by the cry that the Prophet ﷺ had been martyred, she stood alongside those protecting the Messenger of Allah ﷺ against the Quraish onslaught.

Ibn Tamiyya Mal'oon (the Cursed) of the Quraish attacked the Prophet ﷺ with his sword, which *Hadrat* Umme Ammara ؓ blocked with her shoulder, receiving a deep wound. She attacked him fiercely and he would have been cut in two had he not been wearing two coats of chain mail.

Hadrat Umme Ammara ؓ suffered a total of thirteen wounds on her head and body. Even though her son received a wound that would not stop bleeding, she wrapped it with a piece of her clothing and told him to stand up and defend his Prophet ﷺ. Pointing to a certain individual, the Messenger of Allah ﷺ said, "Umme Ammara, that is the man who wounded your son." *Hadrat* Umme Ammara ؓ turned fiercely and swung at the man's leg. The wounded man escaped, but only by crawling away on his hands. The Messenger of Allah ﷺ smiled and said, "Umme Ammara, thank Allah ﷻ who allowed you to fight in His cause."

Hadrat Umme Ammara ؓ revealed her heart's desire, saying, "O Messenger of Allah ﷺ, please pray that Allah ﷻ allows us to service you in the Hereafter." The Messenger of Allah ﷺ made the following prayer for her, her husband and their two sons;

O Allah ﷻ, make these people my companions in Paradise.

Hadrat Umme Ammara ؓ used to proudly say that after this *dua*, she found no trouble or difficulty too hard to bear.

9. *Hadrat* Anas' mother, *Hadrat* Ummi Saleem ؓ, used to send her children to collect droplets of the Prophet's ﷺ perspiration while he slept. She would mix this in her perfume, which she would apply to her body and clothes.

10. The Messenger of Allah ﷺ presented a necklace to a *Sahabiah* during the *Khaibar* campaign. The *Sahabiah* took so much pride in it that she wore it around her neck her entire life. Before her death she asked that it be buried with her.

11. *Hadrat* Salma ؓ was a *Sahabiah* who served the Messenger of Allah ﷺ with so much love and devotion that she became known as "the servant of the Messenger ﷺ." Her mother

owned a slave, *Hadrat* Safina رضي الله عنه, whom she wanted to free on the condition that *Hadrat* Safina رضي الله عنه serve the Prophet ﷺ for the rest of his life. *Hadrat* Safina رضي الله عنه replied that he would not have left the Prophet's ﷺ door even without this stipulation (Abu Da'ud).

12. *Hadrat* Ummi Atiya رضي الله عنها used to say, "May my mother and father be sacrificed for you," whenever the Prophet's ﷺ name used to come upon her lips. This shows the intensity of love that she felt in her heart for the Messenger of Allah ﷺ.

13. One day, the Messenger of Allah ﷺ visited *Hadrat* Jabir رضي الله عنه at his home. *Hadrat* Jabir رضي الله عنه told his wife to take great care in preparing and serving the food so as not to inconvenience the Messenger of Allah ﷺ in any way.

Upon waking from his nap, the Messenger of Allah ﷺ found a dish of lamb meat by his side. While he ate, the people of the tribe of Banu Salim who had come to meet him sat at a distance, allowing him to eat undisturbed. Upon leaving, *Hadrat* Jabir's wife رضي الله عنها asked for a special prayer for herself and her husband, which the Prophet ﷺ granted.

14. All of his wives accompanied the Messenger of Allah ﷺ on his last Pilgrimage (*Hajj*). On the way, *Hadrat* Hafsa's رضي الله عنها camel could go no further due to fatigue and she started to cry. Hearing of this, the Prophet ﷺ turned back and wiped her tears with his noble hand. However, the more he would try to comfort her, the more she would cry, for fear of being left behind. When *Hadrat* Hafsa رضي الله عنها would not stop crying, the Messenger of Allah ﷺ instructed the *Sahabah* to set up camp there.

At one point in her life, Hadrat Safiya رضي الله عنها thought that the Messenger of Allah ﷺ was upset with her and started thinking of ways to appease him. She approached *Hadrat* Aishah رضي الله عنها, saying, "If you appease the Messenger of Allah ﷺ for my sake, I shall give my turn to you." Hence, wearing a perfumed red shawl, *Hadrat* Aishah رضي الله عنها approached the Prophet's ﷺ tent and lifted the front curtain. The Messenger of Allah ﷺ said, "Aishah, it is not your turn," to which she replied, "Allah ﷻ gives to whomever when He will."

This shows that *Hadrat* Safiya رضي الله عنها loved the Messenger of Allah ﷺ so much that she placed his pleasure before her rightfully deserved turn because she knew that *Hadrat* Aishah رضي الله عنها was his favorite.

15. The Messenger of Allah ﷺ came out of the masjid and saw men and women returning home. He said in the direction of the women that they should walk behind the men and to one side, and not in the middle. The women followed this so literally that their clothes would get caught in the walls of the houses on the sides of the street.

16. The Messenger of Allah ﷺ had specified that mourning for any person except the husband could not exceed three days, and the women adhered to this. *Hadrat* Zainab bint Jahsh's رضي الله عنها brother passed away, and so on the fourth day she sent for perfume. She said, "I

have no use for this except that the Messenger of Allah ﷺ said that mourning for anyone except the husband is not to exceed three days. This is in obedience to this command."

17. The Messenger of Allah ﷺ presented some milk to *Hadrat* Umme Hani. She said later that she had been fasting at the time but could not refuse anything given to her by the Messenger of Allah ﷺ.

18. One day, *Hadrat* Hudhaifa's mother said to him, "You seem very busy in your work, how long has it been since you last saw the Messenger of Allah ﷺ?" Her son specified a number of days, at which his mother grew angry and called him lazy. *Hadrat* Hudhaifa then said that he would pray the sunset prayer (*maghrib*) at the masjid and request the Messenger of Allah ﷺ for a prayer of forgiveness for himself and his mother.

19. *Hadrat* Aishah worded her distress in the following manner at the passing away of the Messenger of Allah ﷺ, "Alas! The Messenger of Allah ﷺ gave the beggar good news of riches, and gave the orphan and the weak good news of status in the Hereafter. Alas! He would not sleep peacefully at night for worry of his unruly nation. He, who always fought his inner self (*nafs*) with patience and steadfastness, has left us. He never glanced toward wrong and never shut the door of goodness on those in need. His face never darkened at the worries and troubles the unbelievers would present."

20. *Hadrat* Fatima said the following upon the Prophet's ﷺ death, "My father accepted Allah's call and ascended to Paradise. O Allah! Please join Fatima and her father soon, and make me pleased with seeing Your Messenger ﷺ. Make me bear this difficulty with patience and allow me to be worthy of his intercession on the Day of Judgment."

21. From among the wives of the Messenger of Allah ﷺ, *Hadrat* Umme Aiman was once crying in his remembrance. *Hadrat* Abu Bakr asked her why she was crying; "Does the Messenger of Allah ﷺ not have a better abode and better blessings with Allah?" *Hadrat* Umme Aiman said, "Of course, but I am crying because the blessing of revelation has now been taken away from us." At this both *Hadrat* Abu Bakr and *Hadrat* Umar started crying.

The Love of the Children for the Messenger ﷺ
By Shaykh Zulfiqar Ahmad (db)

It was not only the adults who showed great love and desire for the Messenger of Allah ﷺ. Children also exhibited the same characteristics and were not to be left behind in sacrificing everything for their Prophet ﷺ. Following are a few examples:

1. *Hadrat* Abdur Rahman bin Auf (ra) was standing on the battleground of Badr with two boys from the *Ansar* at his side. Looking around he thought his position was slightly weak on one side given the children. Just then, one of the boys took his hand and asked, "Uncle, do you recognize Abu Jahl?" *Hadrat* Abdur Rahman (ra) was surprised and said that he did, and the boy continued, "I hear that he says many disrespectful things about the Messenger of Allah ﷺ. I swear by Him whose hand my life is in, either I will leave this battlefield, or Abu Jahl." *Hadrat* Abdur Rahman (ra) was stunned to hear such words coming from a child. The other boy took his hand and said the same words.

Hadrat Abdur Rahman (ra) scanned the battlefield and saw Abu Jahl astride an armored horse and surrounded by warriors of the Quraish. He pointed and said to the boys, "That is your target."

The boys were short and slipped through the ranks of men unnoticed. They approached Abu Jahl's horse and one of the boys swung hard at the horse's leg with his sword. The horse fell, trapping Abu Jahl under its weight. The other boy swung at Abu Jahl's head, but because they were short and the swords large and heavy, they could only injure him. A nearby *Sahabi* quickly stepped forward and finished Abu Jahl. This is poignant proof of the love that children had for the Messenger of Allah ﷺ.

2. In the days before having accepted Islam, *Hadrat* Zaid bin Harith (ra) was traveling with his mother to her village when their caravan was robbed by tribesmen from the Banu Qais. *Hadrat* Zaid (ra) was sold in Makkah as a slave and Hakeem bin Hazam bought him for his aunt Khadijah (ra). *Hadrat* Khadijah (ra) later presented *Hadrat* Zaid (ra) as a wedding present to the Messenger of Allah ﷺ .

Meanwhile, *Hadrat* Zaid's (ra) father was deeply distressed over losing his son and often recited poetry in his son's remembrance:

I wish I knew if you are to return in my lifetime or not, I long for your return
I remember Zaid at sunset, and at the onset of rain,

And at the beginning of the winds – how long has my grief and sadness lasted?
I shall search the ends of the earth on the swiftest camel,
Others may lose hope but I will not, I will spend my whole life in this search.
Death finishes everything; only death shall put an end to my search and desire.
I will plead with my relations to keep searching for Zaid.

After some time, people from his tribe went to perform pilgrimage at Makkah and recognized *Hadrat* Zaid ؓ. They told him of his father's intense grief and in reply *Hadrat* Zaid ؓ wrote back that he was alive and well.

Ransom money in hand, *Hadrat* Zaid's ؓ father and uncle soon left for Makkah to free *Hadrat* Zaid ؓ from slavery. The father pleaded with the Messenger of Allah ﷺ to free *Hadrat* Zaid ؓ for the ransom money. *Hadrat* Zaid ؓ was summoned and the Prophet ﷺ set the condition that *Hadrat* Zaid ؓ should be free to choose whether to stay in Makkah or leave with his family. No one would pressure him either way and he would be freed without ransom if he wished to leave. The father happily agreed.

The Messenger of Allah ﷺ asked *Hadrat* Zaid ؓ whether he knew the two people who had come, and *Hadrat* Zaid ؓ acknowledged knowing them. The Messenger of Allah ﷺ then asked whether he wanted to leave with them or stay. *Hadrat* Zaid ؓ answered, "How can I prefer anyone over you? You are both a father and an uncle to me." Both father and uncle pleaded with *Hadrat* Zaid ؓ, asking why he would choose to remain a slave over freedom. *Hadrat* Zaid ؓ replied that he had seen traits in the Messenger of Allah ﷺ that he had not seen in any other person. The Messenger of Allah ﷺ smiled and took *Hadrat* Zaid ؓ in his arms, saying that he would adopt him as his own son. *Hadrat* Zaid's ؓ father was pleased at this and returned home.

3. *Hadrat* Sahib bin Yazid ؓ relates that he once fell ill during his youth and his aunt took him to the Messenger of Allah ﷺ, who prayed for his health and then proceeded to perform ablution (*wudu*). *Hadrat* Sahib ؓ immediately drank the leftover water.

4. The Messenger of Allah ﷺ noticed a young boy imitating and mocking *Hadrat* Bilal's ؓ call to prayer (*adhan*), surrounded by other boys who were laughing. The Messenger of Allah ﷺ motioned for him, Abu Madhura, to come forward while the other boys fell silent. Grabbing him by the forelock, the Messenger of Allah ﷺ told him to repeat what he had just been making fun of. The boy resisted but realized that the Messenger of Allah ﷺ was not going to let him go. Upon reciting, "I bear witness that Muhammad ﷺ is the Prophet of Allah ﷺ," he paused and a change came over him. He completed the *adhan* and then the Prophet ﷺ dismissed him. *Hadrat* Abu Madhura ؓ looked at the Messenger of Allah ﷺ lovingly and said, "Where can I go? Now wherever you go is where Abu Madhura will go." *Hadrat* Abu Madhura ؓ never cut the forelock that the Messenger of Allah ﷺ had touched.

5. *Hadrat* Abdullah bin Mas'oud ؓ was the Prophet's ﷺ faithful attendant during his adolescence and used to carry the Prophet's ﷺ staff and shoes. Whenever the Messenger of

Allah ﷺ would sit, *Hadrat* Abdullah ؓ would take off his shoes; when the Messenger of Allah ﷺ slept, *Hadrat* Abdullah ؓ would wake him; whilst bathing, *Hadrat* Abdullah ؓ used to provide a screen as cover. When traveling, *Hadrat* Abdullah ؓ would carry essentials such as his bedding, miswak, shoes, and water for *wudu*. This is why *Hadrat* Abdullah ؓ was known as the Prophet's ﷺ میر سامان (person in charge of his belongings).

6. Three young *Sahabah* were always close to the Messenger of Allah ﷺ, ready for service at any given moment: all three were named Abdullah. Seeing this enthusiasm in them, the Messenger of Allah ﷺ would pray for them by name in late night prayers (*tahajjud*). The result of this was that each Abdullah attained mastery in a specific field of study.

Hadrat Abdullah bin Mas'oud ؓ became a scholar of law; *Hadrat* Abdullah bin Abbas ؓ became a renowned scholar of the Holy Quran, and *Hadrat* Abdullah bin Umar ؓ became a great scholar of *hadith*.

7. *Hadrat* Uqbah bin Amir ؓ was another faithful attendant of the Messenger of Allah ﷺ and he used to lead the Prophet's ﷺ camel on every journey.

8. *Hadrat* Rabiah Aslama ؓ used to be in the forefront in attending to the Messenger of Allah ﷺ. He would keep watch all night outside the Prophet's ﷺ tent in case the Prophet ﷺ needed something in the middle of the night.

When *Hadrat* Rabiah ؓ reached adolescence, the Messenger of Allah ﷺ advised him to get married, to which *Hadrat* Rabiah ؓ replied that he would not be able to attend to the Prophet ﷺ as much. The Messenger of Allah ﷺ kept hinting at this for a long time and *Hadrat* Rabiah ؓ kept avoiding the issue with the same excuse. However, he complied soon after because he could not go against the Prophet's ﷺ wishes.

9. *Hadrat* Zohra bin Sa'ad's ؓ mother brought him to the Messenger of Allah ﷺ at a very young age, requesting that the Prophet ﷺ accept the child into his service. The Messenger of Allah ﷺ said that the child was too young and instead offered a prayer for him.

Whenever *Hadrat* Abdullah bin Umar and *Hadrat* Abdullah bin Zubair ؓ saw *Hadrat* Zohra ؓ, they would smile and accompany him, solely because their Prophet ﷺ had prayed for him.

May Allah ﷻ fill our breasts with the same love and commitment for the Messenger ﷺ that these children had.

The Love of the Scholars of Deoband for the Messenger ﷺ
By Shaykh Zulfiqar Ahmad (db)

In this period of the *ummah* (Muslim nation), the name of Darul-Uloom Deoband and its scholars stand out among all the religious institutions of the world. *Shaykh* Ata'ullah Shah Bukhari ؒ said that it appears that Allah ﷻ held back a few spirits (*ruh*) of the *Sahabah* from their caravan in order to send them later during our times. The later generations of Muslims could hence catch a glimpse of the lives of these earlier people.

Their actions shone in every aspect of their lives. When speaking, they would look and sound like Junaid and Bayazid. At one front they were seen leading the war of independance against the British in the battlefield of Shamli, and on another front their work of *Tabligh* has touched the entire world.

Deoband fashioned many great scholars of the Holy Quran and *hadith*, at the same time that it was fashioning many leaders and warriors. Through these services, Deoband has successfully engraved its name in history. These people were the true inheritors of the Prophets and true lovers of the Holy Quran and sunnah, the ways and habits of the Holy Prophet ﷺ. They did not merely rely on rendering oral praise to the Messenger of Allah ﷺ, but revived his sunnah through application in their own lives, hence proving their love. Their lives sparkled with love for Allah ﷻ and His Messenger ﷺ.

Always surrounded by Allah's ﷻ love and guidance, they never strayed into excess or deficiency in their religion. These people were true embodiments of ا لا مور او سطها.

O Cool Breeze! Give this message to my beloved,
Repetition of his name on my tongue is second only to Allah's ﷻ.

Following are a few examples of their love for the Messenger of Allah ﷺ:

Hujjat ul-Islam Maulana Shaykh Qasim Nanotvi ؒ
When proceeding for the Pilgrimage (*Hajj*), *Maulana* Nanotvi ؒ refused to wear shoes in the land of the Messenger of Allah ﷺ for fear of disrespecting the places where he may have walked.

Maulana Nanotvi's ؒ traveling companion, Hakim Mansur Ali Khan ؒ said, "When we neared Madinah, *Shaykh* Nanotvi ؒ took off his shoes from where we could see the dome of Masjid-e-Nabawi ﷺ and walked barefoot. Walking thus he entered the Masjid in the darkness of the night."

Hadrat Madni ؒ said this regarding the journey; "*Hadrat* Nanotvi ؒ would not ride despite having a camel available to him. The rough road and stones injured and bloodied his

feet. He used to say that he could not imagine stepping with shoes where the Messenger of Allah ﷺ might have walked."

Hadrat Madni رحمه الله wrote in "*Shahabe Thakib*" that green shoes were popular in the *Maulana's* town of Nanota. Someone once presented a pair of such shoes to him as a gift, which he accepted but never wore in his life. When asked about this later, he said that he could not wear something on his feet that had the same color as the dome of Masjid-e-Nabawi ﷺ.

After the Battle of Independence of 1857, the British set out to punish and kill the scholars and issued warrants against *Maulana* Nanotvi رحمه الله. His followers hid him away in a safe house, but he would not stay hidden for more than three days. His followers expressed their fear for his life, to which he said, "The Messenger of Allah ﷺ and *Hadrat* Abu Bakr رضي الله عنه only stayed in the Cave of Thaur for three days. Remember that when a tailor is given a blueprint from which to sew, the closer he adheres to the blueprint, the better the price he will get. Our blueprint is the life of the Messenger of Allah ﷺ. Whoever adheres the most to this blueprint, the more love and attachment to the Messenger of Allah ﷺ he will earn. Life and death are in the hands of Allah عز وجل; our work is to follow the sunnah."

He used to present himself with great humility in the Masjid at Madinah. Once he came out with his face sparkling and someone said, "Today it looks like something special happened." In reply, *Hadrat* Nanotvi رحمه الله said;

My beloved has favored me so abundantly,
He fulfilled all my desires even before my asking.
This continuous shower of blessings is so fascinating,
This intoxication shows effect before the wine is consumed.

When returning from Madinah, *Hadrat* looked at the Green Dome of the Prophet's Masjid ﷺ and said in a poem:

May I be sacrificed a thousand times for you O Madinah,
Whatever the sacrifice, I would not leave you even after my death.

Hadrat Maulana Rashid Ahmed Gangohi رحمه الله

Hadrat Maulana Gangohi رحمه الله had in his possession a piece of the green cloth that had been used for the grave of the Prophet ﷺ. Whenever anyone wished to see it, *Hadrat* رحمه الله would first apply it to his own eyes and then place it on the person's head.

Hadrat Maulana Gangohi رحمه الله would often receive dates from Madinah, which he would keep in a safe place and only eat them on special occasions. He would also keep the seeds in a safe place, and regarded anything from Madinah with great value.

On one occasion he was presented with the dust from a corner of the Prophet's ﷺ tomb. He added this to his *kohl* and applied it daily. Another time he was presented with clothes from Madinah. One of his students said, "What use are these clothes when they have been stitched

in a foreign land?" *Hadrat* Gangohi رحمه الله replied, "It is enough for us that this cloth felt the breeze of Madinah."

Hadrat Gangohi رحمه الله used to teach in the courtyard of the Darul-Uloom. One day there was a heavy downpour and all the students ran for shelter. *Hadrat* Gangohi رحمه الله spread his shawl, wrapped the students' shoes in it and carried it in on his head. The students felt deeply ashamed and protested that a man of his status should not be doing such work. *Hadrat* Gangohi رحمه الله replied, "What should Rashid Ahmed do except carry the shoes of those who study the Word of Allah سبحانه وتعالى and His Prophet ﷺ?"

It is sunnah to exit the masjid with the left foot, but also sunnah to wear the right shoe first. Whenever *Hadrat* Gangohi رحمه الله would leave the masjid, he would lead with his left foot and put it on top of his left shoe, and then wear the right shoe on the right foot. He used to become angry when met with a half or improper greeting (*salam*). As a last will and testament, *Hadrat* رحمه الله advised his family never to stray from the sunnah and to regard even a slight deviation as the enemy.

***Hadrat* Shaykh ul-Hind Maulana Mahmoud al-Hasan رحمه الله**

Shaykh al-Hasan رحمه الله used to pray the night's final two *rakats* sitting down. A student of his noted that praying while seated earned only half the reward of praying while standing. The *Shaykh* رحمه الله acknowledged this but added that praying these final two *rakats* while seated was proven through the life of the Prophet ﷺ.

Servitude is our purpose. Reward and punishment we know not,
The lovers know not how to calculate the reward of deeds.

Even the *Shaykh's* رحمه الله long-time and loyal household servants could not point out a single incident in his life in which he committed an act outside of the sunnah. Day or night; in sickness or in health; at home or during travel, *Shaykh* al-Hasan رحمه الله paid close attention to the sunnah and always warned others to be weary of it.

Shaykh al-Hasan's رحمه الله particular habit was to seek out and closely adhere to every sunnah. Scolding students was not in his nature, and whenever anyone presented him with a fruit, he would put it against his eyes and then give it away to a child as a gift.

While imprisoned on the island of Malta, the *Shaykh* رحمه الله requested to buy a goat for *Eid ul-Adha*. He sacrificed it while loudly calling out "Allah سبحانه وتعالى is great!" He later explained that one should fulfill everything within one's capacity, even in such dire circumstances as being imprisoned.

He would have vinegar with every meal because of a *hadith* that mentions vinegar as the best food. The *Shaykh* رحمه الله had reached the status where it became easy for him to follow every sunnah.

Hadrat Maulana Khalil Ahmed Saharanpuri

It is written in the book "*Tadhkhiratul Khalil*" that the ground of Mina was covered with tents and *Hadrat* Saharanpuri was praying late night prayers (*tahajjud*) in the midst. Dawn broke and the guides started announcing and calling for everyone to get ready to go to Arafat. *Hadrat* was so involved in his prayer that he was oblivious to everything around him. When he finished his prayer the guide urged him to hurry, saying that his Pilgrimage (*Hajj*) would be voided if they delayed anymore because the camels would leave and they would be unable to get to Arafat. He further added that it was improper to sacrifice an obligatory act (*fardh*) for a sunnah.

Hadrat Saharanpuri became very angry at this and said, "I have accepted you as my guide and not my teacher. Our purpose in bearing difficulty on the *Hajj* is to be able to perform the *Hajj* according to the sunnah, and we will not be hurried or ordered around. Let them take the camels. You have not let me pray in peace so now I will let you go. Go tend to the others and let me be. Arafat is not far and I am not lame. If the camels leave I shall walk. I will not sacrifice the sunnah at just anyone's saying."

Hadrat Syed Ahmed Shaheed

Hadrat Shaheed used to warn everybody he accepted for allegiance to adhere strictly to the sunnah. He told one of his students, Imam Hai, to warn him whenever he would act contrary to the sunnah. Imam Hai said to this that he would not even be with *Shaykh* Ahmed anymore if he were to see anything like that. This shows how deeply their lives were enveloped in the sunnah.

Hadrat Syed Ismail Shaheed

It is written that the first row of Atebari Masjid would become muddy due to excess water flow. People would therefore stand in the second row when organizing the lines for prayer. However, *Hadrat* Ismail Shaheed would nevertheless stand in the first row despite the mud because of the sunnah of standing in the first row.

Hadrat Maulana Anwar Shah Kashmiri

Studying the life of *Hadrat* Anwar Shah Kashmiri is like studying a biography of the Prophet ﷺ. He adhered to the sunnah in every facet of his life and used to say that his success in life was due only to his close attention to the sunnah.

Hadrat Kashmiri used to be very scared of taking or reading any *hadith* out of context, and used to have so much love and respect for *hadith* that he used to study five hundred pages of *hadith* daily, in spite of his old age and failing health. During his daily study he would refuse to lie down or slouch, but would sit in respect as if sitting for prayer.

In the early 1930s, the Qadianis tried hard in the court of Bahawalpur to have themselves declared Muslims. The local Muslims hence invited the most esteemed scholars to the case. *Hadrat* Kashmiri was very ill when he received the court summons and his town's scholars urged him not to go, offering themselves in his place. *Hadrat* said in reply, "Do not be angry because I am not agreeing with you, but I am going only because the Messenger of

Allah ﷺ might decline to intercede for me on the Day of Judgment, saying, 'Why did you not travel when it was a question of my honor?'"

Coming to Bahawalpur he said, "Maybe my coming to speak for my Prophet ﷺ might be accepted by Allah ﷻ." *Hadrat* Kashmiri رحمه الله used to stand and speak in front of the court for five hours at a time, jewels of knowledge flowing from his lips. He said, "If I die before the judgment of this court, call out the judgment at my gravesite."

Hadrat Kashmiri رحمه الله passed away in 1933 and the court did not render a decision until 1935. Honoring his instructions, *Hadrat* Maulana Muhammad Sadiq رحمه الله traveled from Bahawalpur to Deoband and called out the court's ruling at *Hadrat* Kashmiri's رحمه الله gravesite.

***Hadrat* Maulana Husain Ahmed Madni رحمه الله**

Hadrat Madni رحمه الله graduated from Deoband in 1316 A.H. and went to Madinah with his parents. He became a teacher of *hadith* at the Prophet's Masjid ﷺ.

Hadrat Qari Muhammad Tayyeb رحمه الله wrote that *Hadrat* Madni رحمه الله taught *hadith* there for 18 years. He was so drowned in his love for the Messenger of Allah ﷺ, that one of his greetings at the Prophet's ﷺ grave was replied to.

Hadrat Madni رحمه الله used to sit in the courtyard of Masjid Adjaba and remembered Allah ﷻ often. Sometimes he retired to distant valleys to complete his lessons, and once, after reading a poem he loved, he continued its recitation to the point of fainting. It was then that he would be blessed with visions of the Messenger of Allah ﷺ.

O my beloved, remove thy veil from thy face.

When speaking about the *Hajj*, he told the Pilgrims (*Hujjaj*), "You are going to earn the pleasure of Allah ﷻ, so try to maximize the reward at every moment, and send many blessings upon the Messenger of Allah ﷺ." He also said, "According to me and some scholars, it is better to go to Madinah first because it is the city of the Beloved of Allah ﷺ."

Allah ﷻ states in the Holy *Quran*,

> *If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed oft-Returning, most Merciful* (4:64)

Hadrat Madni رحمه الله explained, "The Messenger of Allah ﷻ is a blessing and mercy for all creation, and this is why we present ourselves first at Madinah, so that the Prophet ﷺ might pray for our *Hajj* to be accepted. We then go to Makkah so that Allah ﷻ accepts our *Hajj* through His Messenger's ﷺ intercession."

Once he explained the following while teaching from *Sahih Bukhari*:

One time a pilgrim (Haji) complained that the milk of Madinah is sour. The same night he saw the Messenger of Allah ﷺ in a dream, who said, 'Leave this place if you think that Madinah's milk is sour. Why have you come?' This person became very apprehensive and sought advice from the local scholars. The scholars told him to go and supplicate at *Hadrat* Hamza's ﷺ grave so that Allah ﷻ may forgive him. This person did as he was told and cried to Allah ﷻ at *Hadrat* Hamza's ﷺ gravesite. That night he saw *Hadrat* Hamza ﷺ in a dream, and was told him to leave Madinah or risk losing his faith.

Hadrat Madni would say that we should not find any shortcoming or fault with anything in, or from, Madinah. All difficulties in Madinah should rather be considered pleasures.

Hadrat Madni had an acacia tree planted in the courtyard of the school and people failed to see the point in planting a fruitless and flowerless tree there. However, it was later learned that the Messenger of Allah ﷺ sat under such a tree when he had taken allegiance on the occasion of the Treaty of Hudaibiya.

***Hadrat* Shah Abdul Qadir Raipuri**

When traveling to Madinah, *Hadrat* Raipuri would tell his companions to let him know when the dome of Masjid-e-Nabawi ﷺ came into view. He would walk barefoot from that point onward and advise his companions to send many blessings upon the Messenger of Allah ﷺ or remain silent.

In enthusiasm and love, *Hadrat* would often ask a student or follower to recite poetry in praise of the Prophet ﷺ. He liked Imam Khwaja Nizamuddin Auliya's poetry the most, the translation of which is as follows:

O fresh morning breeze, Start traveling to Madinah
Give salam to the residents, And send my own humble salam
To that special house in Madinah.

When fatally ill, he used to become restless upon hearing the name of Madinah, and would often cry loudly. *Hadrat* Muhammad Sahib was leaving for *umrah* when he stopped on his way to meet *Hadrat* Raipuri. *Hadrat* Raipuri started crying loudly when the name of Madinah came up in conversation. *Hadrat* Muhammad Sahib later said that he never heard *Shaykh* Raipuri cry so loudly.

***Hadrat* Maulana Ahmed Ali Lahori**

Hadrat Lahori, originally from a Sikh family, was a shining beacon who earned his degree from Deoband after accepting Islam. He stayed in India after Pakistan's independence and remained steadfast in his faith. He later migrated to Lahore where he started teaching in the Masjid of Sheranwala Gardens.

Hadrat Lahori became so popular through his teaching that the local feudal lords became extremely jealous and accused him of blasphemy against the Messenger of Allah ﷺ.

Hadrat Lahori ﵀ was accustomed to walking home alone at night and so a man by the name of Babu Rehmatullah was hired to kill him.

Babu came to the masjid early one morning so that he could recognize *Hadrat* easily that night. At that time *Hadrat* Lahori ﵀ was speaking about the Messenger of Allah ﷺ. His words touched Babu's heart so much that Babu repented from his plan. He told those who had hired him that they would have to kill him first in order to get to *Hadrat* Lahori ﵀.

You lived in Lahore but your heart was in Madinah
You became a jewel of the treasure of the Messenger of Allah ﷺ.

***Hadrat* Amir-e-Shariat Ata'Ullah Bukhari ﵀**

A Hindu named Rajpal published a book blaspheming against the Messenger of Allah ﷺ. In 1927, the local Muslims exploded in a furor when the Lahore High Court acquitted Rajpal of blasphemy charges, and people in turn started a campaign of no tolerance for any insults to RasulAllah .

Hadrat Bukhari ﵀ said in a gathering; "Muslims of Lahore, the honor of your Prophet ﷺ is knocking at every door today. Today is even more distressing than when the armies of the unbelievers (*kuffar*) sacked Baghdad and we lost the Caliphate. The Kingdom above the skies is trembling because of this blasphemy. Today honor of the pride of humanity is under attack. Today *Hadrat* Khadijah ﵂ and *Hadrat* Aishah ﵂ are standing at our doors saying, 'Do you not know that the unbelievers are insulting your mothers?'" The people started crying when they heard this.

Hadrat continued, "Do you not know that the Messenger of Allah ﷺ is trembling in his grave? Today our mothers are demanding their rights. Do not think it is a small thing if you give your life in their name, for if we die in this cause it will bring us everlasting success."

Thousands of Muslims took oaths to safeguard the honor of the Prophet's ﷺ family the night of that speech. Local women offered their children to *Hadrat* Bukhari ﵀ to use for the service of the Messenger of Allah ﷺ. As a direct result of this speech, *Shaykh* Ghazi Ilmuddin Shaheed ﵀ killed Rajpal, sending him to Hell. *Shaykh* Ghazi ﵀ was later hanged for this.

The following are a few examples from some of the speeches of *Hadrat* Bukhari ﵀:

My faith's goal is to safeguard the Finality of Prophethood and I shall kill anyone who dares to say an insulting word against it. I belong only to the Messenger of Allah ﷺ and no one else. He is mine and I am his. The Lord of Kaaba Himself swore oaths upon the Prophet's ﷺ character and beauty, and may I be cursed if I do not defend this with my life. Today all sorts of dishonorable people are insulting the Prophet's ﷺ honor.

Remember, the Holy Quran and our religion exist only because of the Messenger of Allah ﷺ. If the Messenger of Allah ﷺ does not exist, then nothing exists.

Even now I remain eager to be sacrificed for the Messenger of Allah ﷺ. I appeal to all Muslims, I am willing to tend your dogs if only you swear to safeguard the Prophet's ﷺ honor.

Allama Iqbal said, "Shahji (*Hadrat* Bukhari رحمه الله) is a walking sword of Islam." Impressed with his speeches that were drowned in the love of the Messenger of Allah ﷺ, Maulana Zafar Ali رحمه الله said:

Ears echo with the songs of Bukhari
Birds sing the praises of the Messenger of Allah ﷺ

The Love of the Poets for the Messenger a
By Shaykh Zulfiqar Ahmad (db)

The Messenger of Allah a said:

Some poetry is wisdom and other poetry is but vain talk and black magic.

Allah u has granted some people the special gift of writing and reciting poetry. The beauty and strength in their words compels one to read their poetry over and over again because of the spellbinding effect that they have on the heart. Readers savor these fascinating writings continuously just as a child favors sweets.

It is also very true that today, *nafs* and *Shaytan* have made whims and desires paramount so that people are only attracted by outer beauty and are willing to be sacrificed for it. The young poets cannot free themselves from idle songs and insist on wasting their time praising a false love in their imagination. This is why Allama Iqbal had to say;

Alas! These people's minds are preoccupied with women.

However, not all can be generalized this way. There are lots of people who are drowned in the love of Allah u and the Prophet a and who write poetry that inflames passions in the hearts. Such gifted people are the spiritual heirs of *Hadrat* Hasan bin Thabit g and this blessing will continue to be transmitted through the hearts of people until the Day of Judgment.

The following are a few hymns of such lovers of the Messenger of Allah a:

Neither does Allah u await our praise, nor does the Prophet a desire our appreciation.
Allah u is sufficient to praise the Prophet a; the Prophet a is the best to glorify Allah u.

The following invocation is sufficient for supplication to Allah u, and all else is superfluous:

O Muhammad! I request from you the Knowledge of Allah u,
O Allah u! I request of You the love of Your Prophet a.

The pride of Adam e is this man of noble descent,

Of Makkah; of Madinah; of Banu Hashim; of Abdul Mutallib.
The pure skies and Paradise,
Are but a resting place for the Messenger of Allah a
Tread lightly – lower your voices and your gaze –
The ruh of the Messenger of Allah a sleeps here.
O visitor of this noble house! Beware!
All vain talk is disrespectful here.
How glorious is the beloved of Allah a!
Whoever loves him also becomes the beloved of Allah u.

- *Hadrat Allama Syed Sulaiman Nadvi i*

Musa was desirous to see Allah u
But Allah u was desirous to see you.
How can Tur Sina compare to Miraj?
How can earth compare to the heavens?
How can Yusuf's beauty compare to yours?
He was the beloved of Zulaikha, you are the beloved of Allah u.
Veiled in the secret of humanity is your flawless beauty
Unknown to all that you are part of the beauty of Allah u
Prophets and angels cannot claim the same nearness as you,
You are the beloved of Allah u the Proud.
Everyone else is an outsider.
Many a times the moon has tried to rival your beauty,
But never could it present splendor close to yours.
How can I boast affiliation to you?
I am as unclean as you are pure and chaste.
I would not be surprised if for your sake
The sins of your nation are counted as acts of obedience.
The crimes of your nation are considered so precious,
The least of your nation be showered with a thousand blessings.
Depending on your intercession my rebelliousness increased,
I am sinful, I am disobedient, but still I belong to you

- Hadrat Maulana Mohammad Qasim Nanotvi i

Once again the Dome of Masjid-e-Nabawi a is in front of my eyes,
Once again my feet are honored to step into the House of the Prophet a.
Once again my head bows at your feet.
Is this the dome of Masjid-e-Nabawi a or the miracle at Tur?
The heart is filled with desire and the eye is tearful.
Once again I have been honored with the guardianship of your house.
There is no more fear, there is no more sorrow.
These are all the favors of the Messenger of Allah a.
Even one as worthless as I become a shining star,
See the status of the slaves of the Messenger of Allah a.
Even if every part of my body acquires a grateful tongue,
The praise will never be enough to match your favors.
He is the mercy for the worlds; he is the king of all creation.
He is the master of the Muslim nation.
The heart is restless to write in the praise of the Messenger of Allah a,
But I am in such awe that I cannot find the words.

- *Hadrat Maulana Mufti Muhammad Shafii i*